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The College buildings are large and commodious,
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Photography and Surveying. Assaying of native ores
is taught in a thoroughly fitted chemical laboratory.
The Scholastic Year, which is divided into two ses-
sions of five months each, commences in August, and
closes toward the beginning of June.

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Modern Languages, Drawing, and Music form extra
charges. For clothing, Books, Pocket-money, and the
like, no advance made by the Institution.
For further particulars, apply to
REV. A. VARS, S. J., President.
jan-1f

COLLEGE OF NOTRE DAME San Jose, California.

YOUNG LADIES' INSTITUTE.

THIS INSTITUTION, WHICH IS INCORPO-
rated according to the laws of the State of Cali-
fornia, and empowered to confer academical honors,
commenced the Twenty-Second Annual Session on Mon-
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and Fancy Needle-work.

Payments are required to be made half a session in
advance. Pupils will find it much to their advantage
to be present at the opening of the session. jan-1f

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THIS Institution, chartered according to the laws of
the State of California, and empowered to confer
Degrees, is situated in the City of Los Angeles, pro-
verbial for the salubrity of its climate and the beauty
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The faculty is composed of the FATHERS OF THE
CONGREGATION OF THE MISSION OF ST.
VINCENT DE PAUL, who devote themselves to pro-
mote the health and happiness, as well as the intellec-
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their care.

The College is open to all over the age of ten years,
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The course of studies embraces a full course of Eng-
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a Commercial Department, to prepare young men for
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TERMS:

or Board, Lodging and Tuition, per Scholastic
Year, \$50 00
Washing, per Scholastic Year, 30 00
Piano and use of instrument, per month, 8 00
Violin, Guitar, Flute, etc., each, per month, 6 00
Vacation at the College, 40 00

Those who learn to play on one of the above named
instruments, will have the privilege of using a brass
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charge of \$1 00 per month.

For further information, apply to
REV. JAMES MAGILL, C. M. President.
jan-1f

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THIS Institution is situated in Santa Barbara, a short
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The course of instruction embraces the usual branches
of a thorough English education. Spanish is also
taught.

TERMS,

Invariably half-yearly in advance:

Board, Tuition, Bed, Bedding, Washing, etc.,
per annum, \$200 00
Piano and use of instrument, per month, \$6 00. 68 00
Guitar, per month, \$5 00. 52 50

No extra charge for plain sewing, Fancy Needle-
work, etc.
The Scholastic Year, of ten months and a half, com-
mences August 16th, and terminates on the last Tuesday
of June.

For further particulars, apply to
SISTERS OF CHARITY,
Santa Barbara, Cal.
jan-1f

ST. IGNATIUS COLLEGE, San Francisco, California.

THIS Literary Institution, conducted by the Fathers
of the Society of Jesus, was opened for the recep-
tion of students on the 15th of October, 1855. It was
incorporated, according to the laws of the State, on the
30th of April, 1850, and empowered to confer academ-
ical degrees with "such literary honors as are granted
by any University in the United States."

The design of the Institution is to give a thorough
Classical, Mathematical and Philosophical education.
But besides the Classical, there is, also, a Commercial
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The College is intended for day-scholars only.
The hours of class are from 9 o'clock A. M. to 3 P. M.
Punctual attendance is indispensable. In case of
absence or tardiness, a note from the parents or guard-
ians will be required.

Frequent tardiness or absence exposes the offender to
the loss of his seat.
Every Thursday of the Academic Year is a holiday.

TERMS PER MONTH, IN ADVANCE:

(No deduction is made except in case of long illness.)

Tuition, in Preparatory Department, \$3 00
" in Grammar Department, 5 00
" in Higher Department, 8 00

EXTRA CHARGES:

For the use of Instruments in Natural Philosophy,
and Chemicals, first year, per month, \$3 00
For the use of Instruments, etc., second year, per
month, 5 00
For each Academical Degree, 10 00
jan-1f

SAINT MARY'S COLLEGE, San Francisco California.

CONDUCTED BY THE CHRISTIAN BROTHERS

Offers every facility for acquiring a thorough
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tific, or Commercial.

THOSE WHO COMPLETE THE CLASSICAL
Course, receive the degree of A. B.; the Scien-
tific, B. S.; the Commercial, Master of Accounts.
The Commercial Course has been established for the
convenience of those who wish to acquire a good, prac-
tical education in as short a time as possible.

While proper care is bestowed on every branch in the
College, our own language receives special attention.
The daily exercises of the Students in Grammar, Com-
position and Rhetoric are publicly discussed and cor-
rected in the class-room.

TERMS PER SCHOLASTIC YEAR,

Payable half-yearly in Advance:

Board, Tuition and Washing, \$250 00
Entrance Fee, 10 00
Physician's Fee and Medicines, 5 00
Vacation at College, 40 00
Day Students, 60 00

Modern Languages, Music and Drawing form extra
charges.
REV. BROTHER JUSTIN, President.
jan-1f

ST. JOSEPH'S COLLEGE, Rohnerville, Humboldt County, California.

CONDUCTED BY THE PRIESTS OF THE
CONGREGATION OF THE MOST
PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A
picturesque elevation at the confluence of Van
Duzen and Eel rivers, and near the town of Rohnerville.
It is accessible from the chief towns in the vicinity by
daily stages, and from other parts of the State by vessels
and steamers, via San Francisco and Eureka.
The course of studies is classical, scientific and com-
mercial. Splendid apparatus has been secured for teach-
ing the natural sciences.

TERMS PER SCHOLASTIC YEAR,

(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mend-
ing linen, \$225 00
Entrance fee, to be paid only once, 10 00
Vacation at College, 40 00

DAY PUPILS.

Senior Class, \$60 00
Junior Class, 40 00

Music, vocal and instrumental, drawing, and modern
languages will form extra charges. The two sessions of
the scholastic year commence, respectively, on the 16th
of August and the 16th of January.
All communications regarding the College to be ad-
dressed to the Secretary, REV. F. ANTHONY,
Very Rev. P. HENNEBERRY,
Superior

St. CATHERINE'S SCHOOL, Benicia, California.

CONDUCTED BY THE SISTERS OF ST.
DOMINIC.

THIS Institution affords every facility for the acqui-
sition of a refined and solid education. The Acad-
emy was founded in 1850, and now ranks among the
most successful Educational Institutions in the State.

The course of instruction embraces the English,
French, Spanish and Latin languages, Rhetoric, Elocu-
tion, Composition, Ancient and Modern History, Biog-
raphy, Mythology, Chemistry, Geography, Astronomy,
and use of Globes; Vocal Music, Instrumental Music,
including Piano, Guitar, and Organ; Writing, Draw-
ing, Painting in Water Colors and in Oil; Tapestry,
Plain and Ornamental Needle-work, etc.

TERMS:

(Payable half-yearly, in advance.)

Board and Tuition, per Scholastic Year, \$225 00
Washing, 45 00
Entrance Fee, 10 00

EXTRAS:

(Payable half-yearly.)

Piano and use of Instrument, \$60 00
Organ, 50 00
Guitar, 50 00
Vocal Music, in Class, 20 00
Private Lessons, 40 00
Drawing and Painting in Water Colors, 30 00
Painting in Oils, 20 00
Board during Vacation, 40 00

The Academic Year consists of two equal terms, the
first commencing August 16th, the second, January 23d.

Pupils of any religious denomination will be received,
but, for the sake of uniformity, all are required to be
present at the regular religious services of the Institution.

Pupils entering after the commencement of a term are
charged for such portion of it as may remain. No de-
duction, however, will be made if the pupil is with-
drawn during the season, except in case of sickness.

Parents may rest satisfied that every attention, con-
sistent with the spirit of a firm but mild government,
will be paid to the comfort of the young ladies placed
at this Institution.

Letters of inquiry may be addressed to the SISTER
SUPERIOR.
my25-tf

FRANSICAN COLLEGE, Santa Barbara, California.

THE Sixth Session of this Institution conducted by
the FATHERS OF THE ORDER OF ST. FRANCIS, will
commence on the first Monday in August.
The object of this institution is to give a good Eng-
lish, Mathematical, Classical and Philosophical Educa-
tion at the lowest possible cost—a want long felt in Cal-
ifornia—and thereby bring its advantages within the
reach of all.

TERMS:

Entrance Fee, (to be paid but once,) \$15 00
Tuition, Board and Washing, per session of ten
and a half months, 150 50

Music, French and German form extra charges.
Those who spend their vacations at the College will be
charged \$30.

Payments must be made semi-annually in advance.
Parents will pay for medical attendance, and supply
toilet articles, etc.

Money will not be advanced by the College; for the
purchase of necessary articles, a sufficient sum must be
deposited.

For further particulars, apply to
REV. J. J. O'KEEFE, O. S. F.
jan-1f

CONVENT

OF THE

Immaculate Heart of Mary, Gilroy.

FOR THE EDUCATION OF YOUNG LADIES
CONDUCTED BY THE SISTERS OF THE
MOST HOLY AND IMMACULATE

HEART OF MARY.

TERMS FOR BOARDERS:

Board, Tuition, Washing and Mending, per an-
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Entrance Fee, to be paid but once, 10 00
Tuition on Piano, per annum, 60 00
French, per annum, 25 00
No extra charges for Tapestry, Embroidery, Plain
and Ornamental Needle-work, nor for the Spanish
language.

TERMS FOR DAY SCHOLARS:

Primary, per month, \$2 00
Elementary and Senior, per month, 3 00
Tuition on Piano, per month, 6 00
French, per month, 2 50
No extra charges for Tapestry, Embroidery, Plain
and Ornamental Needle-work, nor for the Spanish
language.

For Prospectus and further particulars, apply to
SISTER RAYMUNDA CREMADELL,
Superior.

N. B.—The above Establishment is, also, the Noviti-
ate of the Order. aug24-tf

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NOTRE DAME ACADEMY, Mission Dolores, San Fran- cisco.

This Academy is a Branch of the College
of Notre Dame in San Jose.

THE course of instruction, which embraces the Pri-
mary as well as the Elementary and higher depart-
ments of education, comprises all the branches, both
useful and ornamental, taught in the best academies for
young ladies.

The second term of the Seventh Annual Session com-
mences

Monday, January 20th, 1873.

TERMS:

Boarding pupils per session, payable quarterly in
advance, \$240 00
Select day pupils, primary classes, 20 00
Junior Classes, 30 00
Higher Classes, 50 00
Parochial Classes, throughout, 10 00

GREAT

PREPARATIONS

FOR A BIG

FALL TRADE.

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POPLINS,
WATERPROOFS,
BLANKETS,
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ROBES DE CHAMBRE.

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effected:

10 pieces fine satin-finished black Silk, \$2.50 per yard;
actual value, \$3.50.
5 pieces heavy gros black Silk, \$1.50; well worth \$2.25.
Rich plain colored Silks, \$1.75 per yard; reduced from
\$2.50.
20 pieces French striped Silks, reduced to half-price.
84 pieces (O'Reilly, Dunne & Co's) Irish Poplins, \$1.50
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6 cases new Japanese Silks, 50, 60, 75 and 87½ cents per
yard.
120 pieces Japanese Poplins, 37½ cents per yard; reduced
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5 cases extra heavy Mohair Poplins, 25 cents per yard
actual value 50 cents.
200 pieces black and colored Satin de Chine, 60 cents per
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Black and colored French Merinos, 62½ cents per yard;
reduced from \$1.
2 cases Scotch Plaids, 25 cents per yard; beautiful
colors.
200 Broche Shawls from \$8 upward.
500 very handsome striped Shawls from \$2.50 upward

MOURNING GOODS.

Black Drap d'é, Poplin Alpaca,
Cashmere, Silk Alpaca,
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Biarritz Cloths.
A very nice Black Alpaca or
25 cents a yard.

On account of the reduction of Wool, we have re-
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BLANKETS,

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At greatly reduced prices. Also Marseilles Spreads;
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Ladies' Gotton and Merino Underwear—very cheap;
Men's Merino and Woollen Underwear—very cheap;
Boy's Merino Underwear, very cheap; Misses' Merino
Underwear, very cheap; Ladies' Misses' and Children's
Cotton and Woollen Hosiery, very cheap; Ladies' Corsets
from 25 cents upward; Ladies' soiled Kid Gloves, very
cheap; Jouvins colored and black Kid Gloves \$1.50 a
pair.

J. J. O'BRIEN & CO.,

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nov16-tf.

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dec21-6m

The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. II.

SAN FRANCISCO, FEBRUARY 8, 1873.

No. 22.

EDITORIAL NOTES.

CHIEF among the evils that Protestantism and all the outgrowing isms it has brought in its train, is that caused by robbing matrimony of its sanctity. It has made marriage a civil contract, to be made and cancelled the same as other *trades*. Our enlightened age is now making of it not only a civil contract, but an ordinary commercial transaction. For the time the "free-lovers," such as the Oneida Community, are in *advance*, but the others will progress up to it soon. In England there is a matrimonial brokerage establishment, which publishes a paper in connection with its business which is said to be doing a thriving trade. In each number of this paper appear between three and four hundred applications for matrimony. If the publishers bring about an interview, a certain fee is charged; if an alliance, a certain other fee. We learn from an exchange—for we have not seen the paper itself—that in one batch there are two noblemen, two colonels, a member of three learned societies, barristers, physicians, missionaries, squires with beautiful residences and good fortune, country magistrates, and numberless naval and military officers; a French lady of title, two English ditto, one having a jointure of £3,000 per annum, two heiresses, whereof one is a ward in Chancery, entitled to large landed property on coming of age, some half-a-dozen of noble family or of ancient lineage; and above the rest, in point of urgency, is an application from a widow lady and her three daughters, all wanting husbands, and having independent incomes. This state of affairs is wondered at by many. "Surely," remarks one, "to say the least, it is very strange!" We agree that it is strange; but it is stranger yet that people having the light of Divine revelation before them should place so light an estimate upon marriage as to make of it a mere civil contract. These people who apply to the brokers are acting perfectly consistent and logical. If one seeks to make a contract simply for his or her present advantage—one which may be annulled the day after it is made, we see no objection to employing the services of a broker. If we desire to purchase a piece of city property, it pays to go to a man who knows what there is in the market. If we wish to engage "pleasant, sunny rooms," or if we have the same to let, there is no harm in using the medium of a newspaper to bring those who have and those who want in correspondence. This is simply Protestantism run to seed. And the social question will keep on *advancing*, or, to use the favorite expression, "progressing," until people see that there is no safety for society except in listening to the voice of the infallible Church.

"SOME interesting facts respecting the translation and circulation of the Bible are collated by the *Moravian*, from its German exchanges. The dialects in which the Scriptures are read number several hundred. Among the latest translations are the Russian, Eskimo and Turkish, nearly complete. A Moravian minister is making a translation into the difficult language of Thibet, and the Gospel of St. Mathew is now ready for the South Mongolian tribes. The Otschi and Ashantees of Africa have the whole Bible. A portion of the Gospels, in the Japanese language, is passing through the press in Vienna, and, in Rome, the Italian Bible Society is printing the New Testament in St. Peter's Square, within full view of the Papal departments at the Vatican." This is from the *Christian Union*. And even the "Pope" will have a chance to get a copy of the Bible! How astonished he will be to find that such a book has been in existence! This is not only an enterprise, but it is true Christian charity! And we, also, have no doubt but they will tell this ignorant old gentleman where it came from! It is said that a man once carried coals to Newcastle.

"AND the theater; some say it might be used for good, but it never has." Such, if our memory serves us right, was the language of the author of the "Course of Time." Representation, certainly, has a very good effect on the minds of the spectators—more, even, than the picture. People have always required, in these representations, either the comic or the tragic; and hence, while it may be used to convey anti-Christian impressions, it has seldom been used for the furtherance of Christianity.

We notice that they have a play in the New York Bazaar called the "Jesuits of America," gotten up with a view of misrepresenting that noble order. To give the play a good advertisement, it was announced that the Jesuits intended to get up a mob to have the performance stopped! But they who give credence to this know very little of that Order. They never get up mobs. As well accuse our Saviour of trying to have the chief priests of the synagogue mobbed! But the play passed off quietly, and forthwith, as if it were a matter of great congratulation, the telegraph is brought into requisition, and the whole country is informed that "The play of Jesuits of America" passed off without disturbance, at the German theater, in New York, last night. The Jesuits in Third Street deny that they attempted to stop it." There are no Jesuits on Third Street to deny it; and if there had been, they would not have taken the trouble to deny so absurd a charge. But as they were only manufacturing capital, the mention of a place where there were no Jesuits was just as good as one where they lived. We may expect the theater to be added to the press in bringing our most Holy Religion into contempt, and must make up our minds to work the harder.

ROMAN correspondents have, of late, mentioned a rumor that VICTOR EMMANUEL intended to have his mistress, or, in the polite court language of Europe, hismorganatic wife, duly acknowledged and declared Queen of Italy. A late dispatch from Rome says, that his eldest son, HUMBERT, has angrily informed his father that if he does acknowledge her, he, the son, will leave the country. The King's eldest daughter is also reported as being very angry at the prospect of having her father's mistress flaunt in the position of her step-mother. It is again said that VICTOR EMMANUEL will have her properly acknowledged, and then abdicate. In 1842, he married the daughter of an Austrian Archduchess, who bore him five children. In 1855 she died, leaving him a widower, whereupon he contracted this morganatic marriage with the present countess MARIPOSI, once a flower-girl.

MANY Protestant politicians in Germany see the mistake made by BISMARCK in dealing with the Catholic question. It has undoubtedly done the Catholic cause much good; whereas, they were lukewarm and indifferent before, they are united and determined now. Among the many Protestants who have written upon the subject, from purely a material or political stand-point, is HERR VON GERLACH, who has written a pamphlet, in which he says: "The Catholic Church is now more zealous, more compact, more full of confidence, more enterprising, more active, more ready for conflict, (perhaps too ready) and better organized than in the first half of 1871. The Catholics boast that their Church is growing in faith, in the spirit of sacrifice, in devout life, in zeal for the Divine worship. The influence of the orders, and, above all, that of the Jesuits, has increased in equal proportion. Around the friend in danger all his friends have rallied in order to defend, aid, and counsel him, as well as to love and comfort him. In the face of this revival in the Catholic Church, German Protestants are becoming divided into parties more and more hostile. Numerous pastors and many distinguished laymen are exerting all their energies to shake the foundations of the Evangelical Church, the confessions of Faith, and the authority of Holy Scripture. And in the midst of all this agitation and disorder in regard to doctrine, a complete change in the constitution of the Protestant Churches is being planned."

ON Friday of last week PANTO VALENCIA suffered, at Suisun, the extreme penalty of the law for the alleged killing of JOSEPH HEWITT. Since his execution a majority of the people express the conviction that he was innocent of the crime. We believe, ourselves, that he was innocent. The evidence upon which he was convicted was almost entirely circumstantial. Two men came to HEWITT's door in the night time and called him out; he stepped out into the yard and was shot. The wife of the deceased and one of his daughters affirm that they recognized the person of VALENCIA as one of the men who called him out; yet they only got a glimpse of him. Father AUGER was with the doomed man for

several days before his execution, but even to him he affirmed his innocence, and holding the crucifix in his hand, with his eyes devotedly fixed upon it, he uttered his last words while standing on the trap, as follows: "I die innocent. I forgive all those who have offended me, and beg pardon of all those whom I have offended, hoping that God will forgive me. I die a faithful Catholic. If the Judge were offering me my liberty to confess the crime, I would not accept. I do not want to die confessing what I have not done. I forgive all." It is hard to believe that any one reared a Catholic could be so reckless of all further consequences as to deliberately utter a falsehood when it could do him no possible good. The reporter of the *Chronicle*, who witnessed the execution, says: "His remarkable coolness and self-possession on the gallows did not approach anything like bravado, but appeared to be the result of humble fortitude and calm resignation to his fate." Let each reader of the GUARDIAN at least give the poor soul one "Hail MARY." We would not be understood as finding any fault with any of the officers in the discharge of their unpleasant duty. Murder is becoming too common in our State, and murderers too easily escape punishment, but it seems hard that while so many are escaping who are plainly guilty of the most cold-blooded murders, and on the most frivolous pretexts, too, that this poor man, in all probability innocent, should have to suffer death. But it is appointed of man once to die, and if he was innocent and truly penitent and forgiving of his enemies, as he appeared to be, it was perhaps a mercy, and a means of saving his soul.

AFTER so long a time, Dr. STONE, of the First Congregational Church, of this city, delivered a lecture on last Sunday in answer to Professor TYNDALL's prayer-gauge proposition. So far as reported in the *Chronicle*, there was nothing new or striking about it. He repeats the GUARDIAN, Mrs. STONE, and others, who have treated the subject previously, except that he is inclined to give in more to the "Professor;" to be more "liberal." He does not wonder that one whose mind has been trained to be precise, to reducing every thing to a science, should desire to see some tangible effects of prayer; and then, by using the arguments of those who have showed the absurdity of Professor TYNDALL's theory, he shows him to be the most complete ninny! If the Professor's mind had been trained to such close reasoning, why did he not himself see that such a proposition was absurd, on the face of it? But the Rev. Dr. STONE is one of those "liberal" souls who are hunting for the progressive in religious as well as in the scientific world, and almost admits that there is something wrong with revelation. "We do not complain," he said, "but rejoice, rather, at such investigation. It is neither sacrilegious nor impertinent; neither in its doctrine nor its practice will an intelligent faith suffer any from it. It will serve the cause of Christianity as well as the cause of science, and forward the approaching bridal of science and revelation." Why "approaching bridal?" Have they been asunder heretofore? Are they not in harmony now? If not, which shall be made to assimilate to the other? Such scientists as TYNDALL are certainly not courting revelation—they are not hurrying up the wedding. The Doctor's sermon might possibly be construed into a little coquetting with the scientists of TYNDALL's school. But true science and true revelation have ever been wedded. It is impossible that God should reveal any thing that would contradict God's laws! It is no new thing for the pride of man to question the wisdom of the Almighty. A few such lame, maudlin apologists for the word of God as Dr. STONE do more harm than an army of TYNDALLS.

THE Carlist movement in Spain seems to have attained formidable proportions, and the foreign King may yet have trouble in keeping his throne. We should think it would be humiliating to the proud Spanish nobility to have to beg a ruler, and there are, doubtless, many who would join the Carlists if it were once demonstrated that they had a fair prospect of success. A Paris dispatch of the 30d inst. says: "Le Univers has reports from Carlist sources representing that several bodies of insurgents, in Spain, effected a junction, on the 31st, under command of ULLOA LISSARAGE, and occupy excellent

positions, preparing to attack General MORIONES whose line of retreat is cut off and reinforcements interrupted." A Madrid dispatch, dated on the 4th inst. says: "Considerable alarm has been created by advices received in this city concerning the movements of the Carlist leaders, who are preparing for a vigorous campaign, and are massing their forces in the north for a determined movement. The advices received state that the insurrection is extending over the whole northern portion of Spain, where the insurgents are concentrated in large numbers."

A RECENT dispatch informs us of the protest of the Catholic Bishop of Prussia against the passage of the Ecclesiastical Bill, now before the Diet. The exact nature of this bill is not known to us, but we suppose it is one of the many measures spoken of to give the government full and complete control, not only of Church property, but of ecclesiastical appointments. In other words, to take from the Bishops all authority in church matters.

MICHAEL FLOOD, Catholic bookseller, has placed on our table the Lectures of Very Rev. Father BURKE, in reply to FROUDE, as revised and corrected by himself, and published by Mr. P. M. HAVERTY. It is a very handsome book of 238 pages, printed on new pica old style type, and thick, heavy paper. It is bound in cloth, and retails at \$. . . Having published the lectures in these columns, it is useless now for us to say any thing in regard to the merits of the book before us, except that this edition has what the newspaper reports could not have—the corrections of the Very Rev. Father's own hand. Speaking, as he did, almost entirely impromptu, this is a very important matter. This book should be in the house of every Catholic family, and more especially of every Irish family; and its low price places it within the reach of all.

SADLER'S Catholic Directory, Almanac and Ordo for the year of our Lord 1873, has been received, for which we are indebted to the kindness of Mr. MICHAEL FLOOD, 685 Market Street. This is the most valuable book of reference of any relating to the Church, and is indispensable for all who wish to know all about the affairs of the Church in America or the British Provinces. It also contains a list of the Archbishops, Bishops and priests in Ireland.

THE last steamer from Honolulu brought full particulars of the last illness and death of KAMEHAMEHA V, and the election and inauguration of WM. C. LUNALILO, known as "PRINCE BILL," under the title of KAMEHAMEHA VI. It seems that the old King was, for a long while prior to his death, under the influence of a kind of sorceress, who kept him from naming a successor. An election was held on the first of January, by the people, at which the aforesaid "PRINCE BILL" was almost unanimously chosen. The Legislature, on the 8th, confirmed the action of the people, and he was duly installed. The new King has appointed to Cabinet positions several American gentlemen, and is understood to be very friendly to American interests. The departed monarch, it seems, died in the Pagan faith of his ancestors, and the funeral was conducted by the Natives, strictly in accordance with their ancient usages. The new King is pledged to a Constitutional Government, and the people are apt to enjoy as much freedom as citizens of a Republic. The annexation of their Islands to the United States is thought to be only a question of time.

THE Irish clergy and laity have ever been true to the Church. No amount of tyranny could rob them of their faith. While fighting the good fight at home, they yet have a word of cheer to send out to their struggling brethren in other lands. A dispatch dated at Dublin, on the second instant, says that a manifesto of the Irish Catholic bishops has just been issued, in which are set forth the persecutions to which the Catholics in Italy and Germany have been subject, and remonstrating against further persecution of their sect. The manifesto also contains a demand for sectarian education in Ireland.

THE *Catholic Sentinel*, published at Portland, Oregon, closed the third year of its existence with its issue of the 25th ultimo. The fourth volume commences in an enlarged form—eight pages—on the first of the present month. We are glad to learn that the *Sentinel* is no longer an experiment. On this question the editor remarks:

Three years of its existence as a thoroughly Catholic paper, in a country so sparsely settled and with a comparatively small Catholic population, has demonstrated, to the satisfaction of both its friends and enemies, that, in spite of the many difficulties, dark forebodings and ominous prophecies, the *Catholic Sentinel* has found sufficient encouragement and support to place it now among the best established publications on the coast. It is further demonstrated that Catholics of the far North-west, to whom this paper is especially dedicated, are alive to the importance of having a "home journal" among them, which will, at all times and under all circumstances, defend their faith, dearer than life itself, and labor for their temporal as well as spiritual interest. The progress and prosperity of

the *Catholic Sentinel* is also a refutation of the oft-repeated slander on the part of our enemies, that Catholics are not a reading people, and do not care to support even their own papers.

The *Sentinel* acknowledges much assistance from the clergy, from its most venerable head the Most Rev. Archbishop and Bishop of Nisqually to the self-sacrificing and humble missionary, all, it says, have stood nobly by it. The laity of Oregon, too, have acknowledged the necessity of having a thoroughly Catholic home paper, and have given it a generous support. We wish the *Sentinel* even a greater measure of success, and that it may continue on its mission, doing good.

WE have heard many reasons given by BISMARCK's friends for his "retirement" from the premiership of the Prussian Government, but the most "Bismarckian" of them all is one we chanced to spy, the other day, in an exchange. Each minister, says this account, is independent of the other in matters pertaining to his own department, and there is no chance to settle in cabinet councils the leading features of public policy, but the president is obliged, if he wishes to carry any point, to button-hole ministers and their friends as he can, and to persuade them to accede to his proposals. This is a vexatious method of procedure, says the apologist, and involves enormous labor, and adds: "Prince BISMARCK has resolved that he will not submit to it any longer, and his going out of the Prussian premiership does not mean a reactionary policy on the part of the Government, but a stroke of strategy on BISMARCK's part, who wishes the reactionary leaders to see what they *can not* do, and then he will come back and carry his point of having a cabinet like the English, with a president who is, indeed, at the head of a real Government." BISMARCK, no doubt, has the idea that there are not brains enough in Germany to run the Government without him, and when they are forced to acknowledge this great will be his triumph! We hope Prussia will not have to acknowledge so great a humiliation.

PROTESTANT ACKNOWLEDGMENT.

THE superiority of teaching and training which prevails in the Catholic colleges and convents throughout the country is a matter which is gradually forcing itself upon the minds of a reluctant Protestant public. It is a something, the truth of which, although they are unwilling to acknowledge in word, they are tacitly admitting in action day after day. We can remember that it was not many years ago when the prejudice—which prevailed among those not in the Church—against sending a child to a Catholic educational institution was bitter and unreasonable. The principal objection, of course, was, that the influences which were brought to bear upon the scholar would, in all probability, force him into a belief in the faith which was professed by those conducting his education. This was to be feared above all things, and the assaults which would be made upon his tender reason, by the proselytizing tutors, were described as being almost invincible. This had, at least, some show of reason in it; but another, which was coupled with it, time and daily experience is most plainly refuting. It was said that the system followed was defective in this, or faulty in that, and an earnest appeal was then made in behalf of educational institutions and conducted by teachers who were not trammelled by the tenets of what was termed a tyrannical Church. All this time the Catholic colleges and convents were doing their work effectively and well. The youth of both sexes, which they sent out into the world, were found to be intelligent, accomplished, and fit to shine in any society. They had learning, and a knowledge of subjects, common or abstruse, which could only have been taught them by those who had made teaching a life-long study. The young men were well grounded in the classics and in mathematics, and the young women excelled in *belles lettres* and the modern languages. Parents who had long been prejudiced against our schools were not slow to draw their inferences. The graduates of other institutions did not always shine too luminously when brought in contrast with them. And while, mentally, they sometimes equalled, though never excelled, morally, there was a most pitiful difference between them. The prudent parent who recognized the true state of things, with many fears and misgivings, though desirous of giving his child a superior education, yielded to the convincing facts, and sent the boy or girl to the college or convent. We may be sure no Protestant child was sent from home before his mind had been filled with many prejudices against the religion which he was to encounter. If he had been going among a colony of lepers he could not have had graver admonitions to keep clean hands of them. They told him that the Catholic youth was forbidden the reading of the Bible, and, accordingly, he was to read his copy of the St. James edition every night and morning. This, and a mother's prayers for the safety of her darling, it was thought might possibly save him from the terrible fate of conversion. These fears, which have not been exaggerated by us, are, to a thoughtful person,

a splendid recommendation for the schools to which the child was to be sent. It indicated that the educational advantages which he would derive were great, and not to be had elsewhere; otherwise, the parent would not imperil the belief of his child by sending him to a place in which such danger threatened. Mark the change which has been effected of late years. Protestant youth, who were educated by Catholic tutors, went forth from their colleges, many of them, with faith unchanged, but all with a knowledge practical and theoretical, which other institutions could not give. These were living references, all over the land, for their instructors, and the result is now, that at least one-half of the students attending Catholic institutions are the children of Protestants. This is, indeed, a glorious showing for the teachers who have had to struggle against such stubborn prejudice.

The system under which education is conducted has much to do with their success, but we consider that there is something else connected with it to which we should give full credit in the matter. The morality which is to be found among Catholic youth is acknowledged by all to be greater than that of the youth of other denominations, and this should not be forgotten while we are considering the subject of superior education. Ambition may do much toward elevating the mind of youth, and urge him on to the performance of great tasks, but in how many shall we find this quality which makes men mighty? All have a desire to excel, perhaps, in a greater or less degree. Those who have it in a greater degree become famous, provided their mental capacity be commensurate with their desires. The great majority, however, are willing to allow life to speed on without much effort, provided, always, no hardship come upon them in consequence of their inertness. For such as these there is an incentive which prevails in Catholic schools. The morality which is taught brings with it the knowledge of great and earnest obligations. It teaches that it is the duty of man to improve his opportunities, and that the neglect to do so is a sin which the Almighty will not overlook. It may be said that this will influence Catholic youth in their efforts to gain knowledge, but pass unheeded by the Protestants associated with them. Such is not the case. If they hear this doctrine continually preached, it must imperceptibly affect them, for it is no more than common sense, but even if it should be otherwise, there is yet something which would spur them on to greater labor. The force of example which is set them, the desire not to be last in the race, all this must be considered when we cogitate upon the success of Catholic teaching. Protestantism has unwillingly recognized and acknowledged the great superiority of it; and the thousands of Protestant youth who are now attending our educational institutions, or who have graduated from them, attest to its well-founded claims. *

HARD QUESTIONS.

A CORRESPONDENT of the *Christian Union* (Beecher's paper) asks the editor some hard questions, and which he is somewhat disposed to shuffle around. "Does it make any difference," queries the correspondent, "whether we pray to the Christian, Jewish, Mahometan or Heathen God, or to the golden calf? Do we not receive spiritual blessings just in proportion to our faith in the God we believe and worship, whoever or whatever he may be?"

From a Catholic stand-point this is not hard to answer; but, for a "liberal Christian," such as the editor of the *Union*, who affirms that private judgment is the only criterion for man to be governed by, it seems to us that it might be almost among the "tough" questions, and he "hoes around it" very slyly, and answers thus:

We do not know, never having worshipped Juggernaut or the golden calf, what the effect of prayer to such a deity may be. There is a benefit derived from the act of prayer itself. We believe that there is a blessing received, besides.

This is the only answer given to the direct question, and would warrant the inference that a Josh or a calf was just as good to pray to as the LIVING GOD. "There is a blessing derived from the act of prayer itself," no matter to whom it may be addressed! But, after all, this is the logical sequence of Protestantism. That which a man believes to be right is right *for him*. When they try to avoid this they come back to *authority*, and when they admit authority, they must "hear the Church," and this carries them back to Rome! There is no getting out of this. Who will define the exact point where private judgment must end? Some of the Protestant sects preach that, "except a man be born of water and of the spirit he can not enter into the Kingdom of God;" while others, claiming the Bible for authority say that, all mankind will be saved, and that there is no future punishment. In fact, there is more difference between the different sects of Protestantism, on vital questions, than there is between some of these sects and Mahomedanism. Some of the sects will not accord to JESUS CHRIST as high a position in the plan of salvation as the KORAN allows Him! There are those professing to be Christians who will not believe in

the divine nature of JESUS CHRIST. There are those who will not believe that He was any more the Son of God than other men; those who profess to be his followers because He was a great and a good man. These Mr. BEECHER takes into full fellowship, yet the believers in the *Koran* are more Christian than they. See how nearly MOHAMMED came to acknowledging the divinity of Our Lord. Says the *Koran*:

When the angels said: O Mary, verily God sendeth thee good tidings, that thou shalt bear the Word proceeding from Himself; His name shall be Christ Jesus, the son of Mary, honorable in this world and in the world to come, and one of those who approach near to the presence of God; and he shall speak unto men in the cradle, and when he is grown up, and he shall be one of the righteous, she answered, Lord, how shall I have a son since a man hath not touched me? The angel said, So God createth that which he pleaseth; when He decreeth a thing, He only saith unto it, Be, and it is; God shall teach Him the Scripture, and wisdom, and the law, and the Gospel, and shall appoint Him His apostle to the children of Israel. * * * When God said, O Jesus, verily I will cause Thee to die, and I will take Thee up unto me, and I will deliver Thee from the unbelievers, and I will place those who follow Thee above the unbelievers until the day of resurrection; then unto Me shall ye return, and I will judge between you of that concerning which ye disagree. Moreover, as for the infidels, I will punish them with a grievous punishment in this world and in that which is to come, and there shall be none to help them. But they who believe, and do that which is right, He shall give them their reward; for God loveth not the wicked doers. These signs and this prudent admonition do we rehearse unto thee. Verily the likeness of Jesus in the sight of God is as the likeness of Adam; He created him out of the dust, and then said unto him, Be; and he was.

Then why not pray to the Mohometan God? Why not be a Mohometan as well as a "liberal" Christian? If some enterprising Yankee should establish among us the religion of the *Koran*, he would be certain to call it "progress." To be perfectly fair with the editor of the *Christian Union*, we will give the remainder of what he says under this question, although it does not appear to be in answer to it:

Our correspondent says he has been seeking, for many years, in vain, for satisfactory evidence of answer to prayer. We recommend him to try prayer for himself. We think he will get an answer if he can believe enough in God to pray—not if he puts his faith in the golden calf, however.

Then we are given to understand that the only God it would not be safe for him to put his faith in is the golden calf! Neither can any one occupying the position of the editor of the *Christian Union* answer them otherwise, and be consistent. Will not some of our other Protestant contemporaries try their hands at answering these questions? They are not "Papist" questions—they came not from a Catholic. We shall look anxiously for other answers.

PROSCRIPTION.

SOME months ago, a personal friend of ours informed us that he had been solicited to join an anti-Catholic organization in this city, and that he had been informed that it already numbered a large membership. We were satisfied, at the time, of such an organization, but could not get hold of facts enough to warrant any particular mention, except that it did exist, which we said. The *Chronicle*, with its usual enterprise, has been more successful, and gives us, in its issue of Wednesday last, some particulars of the society. We reproduce this here fully, believing that there is no exaggeration about it. Speaking of the Republican primaries which were held on the same day, the reporter says:

THE MYSTIC LEAGUE OF THE CRESCENT.

A *Chronicle* reporter visited the various resorts of the political sharps last night, and found all engaged in the discussion of a new cloud upon the political horizon, and one that portends a storm. It is openly asserted that there now exists a secret political organization, in the State of California, that numbers already, some thousands of votes; that its primary purpose is to prevent members of the Roman Catholic Church from acquiring elective offices; that it was organized in New York immediately after the riots which occurred there during the war in resistance of the draft; that its ramifications extended throughout the country, and the evidence of its existence and extent in this State is indicated by the vote which resulted in the defeat of John A. McGlynn, and the election of John Rosenfeld to the office of Harbor Commissioner.

There are a few who doubt the above, and assert that the defeat of McGlynn was due to other causes. In support of this argument they point to the fact that James J. Green (a Roman Catholic, though the fact was not generally known) was elected Controller of State, at the same time, by a larger vote than any other Republican received.

THE DEFEAT OF MCGLYNN

was a result not anticipated, and the cause of which has never been reasonably explained. The result of the contest between him and Rosenfeld, in this city, was, for a long time, the theme of much discussion. McGlynn (an Irishman by birth) had resided in San Francisco for over twenty years, and was well known and respected as a good citizen, and stood high among his countrymen. Rosenfeld came into the field a new man, his first advent being as a successful candidate for Fire Commissioner a year before, and yet he polled 1,987 votes more than McGlynn in this city. Since the rumors of the formation of the secret society referred to, his defeat has been openly attributed to its in-

fluence. This society, which proposes to politically shelve all Roman Catholics, is nameless. All that is positively known is that there is a perfected organization, and that the sign of the organization is a crescent, implying that the purpose is a war of the Crescent against the Cross—regarding the latter as the special emblem of Catholicism. The meeting nights are not regular, but Thursday evening is generally selected. The members are called together by advertisements in the daily papers. One of the notices referred to appeared in last Wednesday's issue of the *Chronicle*, as follows:

ASSEMBLE THURSDAY EVENING, at 7 1/2 O'CLOCK, sharp.

PROMINENT MEMBERS OF THE SECRET LEAGUE.

From careful investigation and conversation with a number of prominent men, a *Chronicle* reporter learned that it is the general opinion that Judge Joseph Weed, at present Storekeeper in the Custom-house, is the head of the organization in this State, and that some of the principal members in this city are Sheriff James Adams; Nathaniel Curry, the gunsmith; Oliver T. Baldwin, of Wells Fargo & Co.; Captain L. M. Manzer, of the Custom-house, and E. B. Vreeland, Secretary of the Marine Board. These are the current rumors. Of course it is very difficult to verify them, as the Order is a secret one, and those known to be members are decidedly reticent on the subject. One branch of the Order of which Oliver T. Baldwin is said to be the head, holds its meetings at Terpsichorean Hall, on Pacific Street, near Stockton, and has, among its members, several colored citizens. The oath of the Order, it is said, closely resembles the old Know-Nothing oath, with the exception that, instead of all foreigners being tabooed, the ban is laid only upon the Irishmen and Catholics.

EACH MEMBER SWEARS

that he will never support, for office, any Irishman or Roman Catholic; that all his energies shall be directed to prevent the growth of Catholicism, and that he will endeavor to increase the strength of the Crescent Order by every available means. At present there is a very indefinite idea of the resources and power of this organization, but, like all such ventures, it can not remain in oblivion.

At the last election for State officers we were somewhat actively engaged in politics, and opposed the party to which Mr. MCGLYNN belonged. Never having had occasion to publish the fact that we were a member of the Catholic Church, it was unknown to most of those with whom we were thus thrown in contact; and we heard a great many of his partisans swearing they would not vote for him because of his religion. We were satisfied that this was the cause of his defeat, but did not think there was at that time a secret organization existing in this city; and it may be that the *Chronicle* is mistaken in this; but that there is such an organization at this time, we are fully satisfied. The *Chronicle* must, however, be mistaken about its excluding all Irishmen, as it names two of that nationality among the leaders of the movement. We do not understand it as being another Native American party. It will take into its councils Protestants of any country. It is, if we have been correctly informed, strictly an anti-Catholic movement.

Such organizations as these put Catholics in a very bad position, inasmuch as it almost compels them to act together politically, which is not desirable, and which would not be if they were let alone the same as other church organizations. The tone of many of the leading secular papers of this country, the pains taken to misrepresent Catholics in every particular where the least excuse appears, satisfies us that the day is close at hand when an attempt will be made to rob the Roman Catholic of his rights as a citizen of the Republic. We do not believe it can succeed; we believe there are too many in this country who belong to no Christian organization and who are well enough informed to know that the clamor against Catholics has no foundation, to permit the success of the crusade. They may make trouble in some localities; but surely the intelligence of the American people will not allow religious tests to enter permanently into party politics.

HUMAN NATURE appears at its greatest possible disadvantage when it is represented by the small minds that love to heap contumely on acknowledged superiors, which said small minds suppose bound like SAMPSON of old, or crippled for the time. The Robber-King having taken possession of Rome, the city is filled with those who go there on purpose to insult and annoy the Holy Father. They pretend to desire to teach Christianity, but if they were to analyze the feelings, they would find them akin to those of the cowardly hound when baiting the caged bear. The Italian correspondent of the London *Times* of December 18th, writes as follows:

This carrying of the war into the enemy's camp must appeal to the imagination with a special charm for such a swarm of Protestant propagandists and instructors to have settled upon Rome, which, after all, is not more in need of their services than a great many other cities. In educating the ignorant, in reclaiming the idle and vicious, and in spreading the doctrine of Christ, as it is believed and preached in their churches, most of these worthy zealots might have found ample employment in their own lands; but an irresistible fascination has drawn them to Rome, to beard in his cage the crippled lion, whom they designate in their writings as the "Man of Sin." And so we

have had the "Vatican Mission," a school and preaching-place of the Borgo Vecchio, close to St. Peter's, and whence the psalm-singing might be heard, one of the missionaries exultingly declares, "in the very chambers of the Pope and Cardinals." Evangelical schools for the people are a favorite means resorted to by the Propagandists. In the case of Mr. Van Meter, these, as you know, have lately had a check, in consequence of his non-compliance with the laws regulating education in this country. So far as the law applies to both alike, Mr. Van Meter is said to have done a great deal of good in New York by reclaiming street children; and whoever has looked into a recently published and very interesting work on *The Dangerous Classes of New York*, will feel convinced that he had a fine field for his philanthropic and pious labors, which he might there have continued with much greater prospect of success than in a foreign country, of whose language and laws he is ignorant. It is due to that ignorance that his first attempts here have broken down, and it is feared that the enforcement of the law, to which the authorities have been compelled, may also have to be extended to other schools previously existing, but which were carried on more quietly and unobtrusively, and have not hitherto been meddled with.

KATIE'S QUESTION.

BY CLOUDET.

I WAS visiting my old school-friend Clotilde. Fourteen years had intervened since our parting at St. Mary's Academy; and Clotilde had married, and was the happy mother of three charming little girls. We were having a cozy time in my friend's own room, which was flooded with the crowning sunshine, fragrant with the breath of a hundred flowers, and musical with gushing trills from a large choir of canaries in the distance, that mingled with the merry voices of the children who were amusing themselves in the delightful air of the garden. We were living over the old school-days—reviewing the past by the light of present experience—when the tap of tiny fingers and the entrance of Katie, my friend's eldest daughter, interrupted our chat. She was a vision of spiritual loveliness and vivacity. Artless as a fawn, the lovely child bounded to her mother's side in a flush of excitement, and flung her arms around her mother's neck. After gracefully begging me to excuse her for the intrusion, and imprinting a kiss upon her cheek, she exclaimed: "Please, mamma, how can God be a man and every-where? My catechism says He is every-where, every-where! What is God?" Clotilde gazed at her child with an expression of fondness and awe, as if, in attempting to answer her, she should tread on holy ground, and need to have her lips touched with a live coal from off the altar; still she replied with great calmness: "Yes, Katie, God is every-where. He is a pure spirit. But what does your catechism say about His being made man for us?" "Oh, I remember now," enthusiastically exclaimed Katie, grasping quickly a new thought. "God was not always man, but only from the time He came down from Heaven for our redemption. Then God is every-where, but Jesus Christ, the God-man, is not every-where. He was born in the manger at Bethlehem, and grew, and walked, and talked like other men. Am I right, mamma?" "Yes, Katie; what did you think?" queried my friend. "You let me go with Lily Loring this morning," said the child, "and when we came to the church I wished to go in, as you have told me to do. Lily asked why I wanted to do so, and I replied that it was to honor God, who dwells in our tabernacles. At this she laughed, and said I was superstitious to think any such thing; that God is a spirit and every-where, and just as much in their meeting-houses as in our churches. I insisted that I was right—I thought it would be wrong, and like denying my faith if I did not—then laughing at me scornfully, she said our priests did not allow us to read the Bible, and so we are kept in ignorance; but she guessed she knew, for she could repeat more passages from the Bible than any other pupil in their Sunday School, and her minister said he considered her the smartest girl in town. Finally she seemed puzzled, and said God is a great big man up in the sky, and He is said to be every-where, because He can see every place. I thought it very odd, and came to ask you, mamma, how it is?"

"Lily said truly, that God is a spirit; and, as a true spirit, He is actually every-where—not simply by sight—He is the life of all things, but when He took a human body and a human soul for His own, He became like us in all but our sin, and although His body and soul were divine, He was not in all places at once. He could not be every-where as man, because His body had parts like other material objects. Do you comprehend, Katie?" "Yes, ma, I think so;" was her reply. "You must remember," continued Clotilde, "that Jesus Christ had two natures, while Adam and his descendants had only one. A plant has a nature by which it is able to grow in a certain form. If you plant an acorn, it will sprout and grow up an oak, like other oaks; that is its nature. It never makes a mistake and grows into something else. Just so man's nature permits him to do certain things, and there are other things which he can not do. But Jesus Christ, besides possessing the most perfect human nature, had also the divine nature by which He knew and could do all that He pleased. Because of His divine nature,

even when He was a tiny baby, He knew all that had transpired, and all that ever would transpire; still He designed to grow, like other human beings. You must also recollect that He instituted the Blessed Sacrament, in order to remain with men. The same Person who redeemed us by His death on Calvary—His body and blood, His soul and Divinity—is in our Catholic Churches, or wherever the Sacred Host is carried, and it is in this that we have God with us as He is not in the Protestant meeting-houses. When Jesus was all covered with the bloody sweat, in the Garden of Gethsemane, or tied to the pillar and scourged by His own creatures, the people did not see His divine nature; so now, men without faith are unable to see His human nature in the Sacred Host, because He, almost always, stays just where He is put, and appears as if His were only bread that He may teach us His great lesson of meekness and humility of heart. He could, don't you see, rend the very heavens; still, day after day, He remains as silent and patient with all the world as if He had no power to be otherwise—as silent as if every poor, ignorant creature that denies His presence knew more than him. It is in this way that He teaches the lessons He wants practiced. First, He came and proved Himself God, then He instituted a sacrament, and said that He would stay with us under the form of bread. *So we know He is there*, and with the thinking souls which He gave us, instructed by the teaching Church, we may find out many wonderful lessons, for His spirit speaks to our spirit by love. When He had once become man, and the Father of the world to come, He would not leave us orphans, but found a way to stay with us and teach those who wished to learn His choicest lessons. You have seen me make altar-bread for our church—nothing but simple bread in a convenient form. Let us reflect, for a moment, what a miracle our Lord performs in that bread. While the priest is speaking the words of consecration by his divine power, He withdraws all the substance of bread, and lets the form and appearance of bread remain, and clothes himself with them, so that we know who He is. His body and blood, His soul and divinity are there where bread once was, and even His body is so spiritual that it is in thousands of places at once—wherever a priest performs the act of consecration. Wonderful God; how we should love Him! When we enter a church, and think that Jesus is there, looking as if He were simple bread, while He has all power, seeing, every minute, into the inmost depths of our hearts, and loving us so, how can we use the power He has lent us, in order that we might serve Him, to act proud and vain? He knew the best way to teach men. Did not He, my child? "Oh yes, dear mother, that is why He is our Lord, is it not? Because He has adapted Himself to all our needs? If Lily does know more verses from the Bible than other girls, she does not know how to think correctly of God, does she?" said Katie. "We should all make mistakes, and run into errors, if we were not guided by the infallible Church. It is very important that we think right about God and our Lord Jesus Christ," continued Clotilde. "Perhaps Katie is tired; go, now, to your play, and don't talk on such subjects any more with Lily Loring; only pray God to give her a meek and humble heart like His, as you need others to do for you, if you were in her place—outside the true fold." "Thank you, mamma, I do love to know all about God," said the obedient and thoughtful child. Then away she flew, to engage in her innocent pastimes; and Clotilde sighed, as she explained that Lily Loring was one of Katie's school-mates—that as there was no Catholic school yet established in the town, she had felt compelled to send Katie to the public-school; but that she had suffered many a heart-pang on becoming aware, through her daughter's confiding frankness, how frequently the children were drawn into conversations on subjects involving questions of the greatest theological importance, and quite too abstruse for their immature minds. She explained, farther, that she had deemed it best to endeavor to teach her child to think correctly, as the surest defense of faith, rather than to forbid her to associate with her companions, and, perhaps, make her despise them, instead of hating their errors.

TEMPERANCE.

EXECUTIVE DEPARTMENT,
CATHOLIC TOTAL ABSTINENCE UNION OF AMERICA,
WASHINGTON, D. C., January 25, 1863.

TO THE CATHOLIC PUBLIC:

THE President of this Union takes pleasure in announcing that the following societies have been added to the roll since the Cleveland Convention: St. Patrick's, Trenton, N. J.; St. Patrick's, Lodi, N. J.; St. Patrick's, Fort Lee, N. J.; Father Matthew, Winona, Wis.; Holy Family, Chicago, Ill.; St. Mary's, New Haven, Conn.; St. Patrick's, West Hoboken, N. J.; Father Matthew, Williamsport, Pa.; Father Matthew, Joliet, Ill.; St. James, Philadelphia, Pa.; Father Matthew, No. 1, Philadelphia, Pa.; Holy Family, Philadelphia, Pa.; St. Patrick's, Camden, N. J.; St. Patrick's, Carleton, New Brunswick, Canada; Wilksbarre C. T. A. S., Wilksbarre, Pa.;

Father Matthew, Norristown, Pa.; Knights of Father Matthew, St. Louis, Mo.; making one hundred and forty societies on the roll of the General Union up to the present.

In accordance with the express directions of the Convention, and with the consent of their spiritual director and President, a formal and, at the same time, a cordial invitation will be sent to those societies not yet affiliated with us, and it is respectfully requested that the officers or members of such societies desirous of obtaining copies of our Constitution and the proceedings of the last General Convention will apply to the Secretary, when they will be immediately furnished. Copies of constitutions and all information in regard to organizing new societies will likewise be furnished on application.

We invite particular attention to the following correspondence:

"Having examined the Constitution of the Total Abstinence Union of America and the Constitution of the Total Abstinence Union of the State of Wisconsin, we express our approval of the same, and earnestly recommend the organizations to the support and patronage of the Reverend Clergy and faithful of our Diocese.

"Given at our residence, in the city of Milwaukee, this 25th day of November, A. D. 1872.

* JOHN M. HENNI, Bishop of Milwaukee."

"Having read with attention the Constitution and By-laws of the Catholic Temperance Union of Illinois, I hereby give my approbation to the society, and heartily recommend its object and work to the Catholics of the Diocese of Chicago. I also give my consent to its forming a junction with the National Catholic Temperance Union.

* THOMAS FOLEY,

Coadjutor and Administrator Bishop of Chicago.

CHICAGO, August 26, 1872."

"CATHEDRAL OF THE IMMACULATE CONCEPTION, }

ST. JOHNS, NEW BRUNSWICK, Canada, July 15, 1872. }

WG have examined the Constitution and By-laws of the Catholic Total Abstinence Union of New Brunswick, and hereby approve of them.

* J. SWEENEY, Bishop of St. Johns."

"GALVESTON, TEXAS, May 30, 1872.

REV. JAMES McDEVITT, PRESIDENT OF THE T. A. U. OF A.:

REVEREND AND DEAR SIR—Allow me to send you my cordial approbation of the good work which the Catholic Total Abstinence Union has already done, and also to express my sincere wishes as well as my strong hope for the great benefit, both spiritual and corporal, which this Association will certainly bring upon society at large.

Believe me, dear sir, yours respectfully in Christ,

* C. M. DUBOIS, Bishop of Galveston."

REV. JAMES McDEVITT, President.

Official:

BENEDICT J. O'DRISCOLL, Secretary.

THE CHURCH IN THE UNITED STATES.

A GRAND BAZAAR is now open in Brant's Hall, Harrisburg, for the purpose of adding to the fund for the erection of the new Cathedral, for which the Right Rev. Bishop of that diocese has been taking up collections in some of the churches of this city, and of which he hopes to lay the corner-stone some time next spring. As the work to be undertaken is of no ordinary magnitude, and will demand a heavy outlay and great exertions, considering the very limited resources of the new diocese, we trust that the Bishop's personal friends, and all who are interested in the advancement of our holy religion, and the erection of its noble monuments, will do every thing in their power to lend a helping hand. The Bazaar opened on the 8th inst., and will continue for two or three weeks.—*Philadelphia Herald*.

ST. PATRICK'S DAY.—The preparations for the celebration of the coming anniversary of "Ireland's Patron Saint" have progressed so far as to warrant us in predicting that it will exceed any celebration ever given in this city by Catholics, and should the weather prove favorable, the turn-out will be unusually large. As the arrangements are in proper hands, nothing will be neglected that may add to the interest of the occasion. Nearly all our societies, literary, temperance and beneficial, are making arrangements to take part, and everything is working harmoniously to make the event one to be long remembered.—*Ibid*.

THE Rocky Mountain *Gazette* of the first instant contains the following item of interest concerning the venerable Father De Smet: "Father Giorda, of the Church of the Sacred Heart, has received a letter from Father De Smet, the pioneer and famous historian of all the western country, from the Missouri River to the Rocky Mountains, and from Peace River up to the Rio Grande. The Missionary Fathers of this Territory wanted him to come up next summer and spend a few months amid the scenes of his early travels, and from this reply we take the following: 'I am very thankful for your kind invitation to pay a visit to the old Indian missions of the mountains. I would gladly do so, but fear that I shall not be able to accomplish this work and desire. I am gradually becoming more weak, particularly in my lower members. I move about slowly and with great trouble. I have not left the house for weeks past, and my left eye has become paralyzed. However, if I should ever again become convalescent, I may try the mountains to recover some strength. It would be a great consolation to see you all again, and, also, my old Indian friends.'

PREPARATIONS are making for rebuilding the girl's department of the burned Catholic Protectorate at West Farms, N. Y.

ST. BERNARD'S, NEW YORK.—A few years ago, the Archbishop of New York performed the dedication of the temporary church of St. Bernard, New York. The edifice had been a coach-house, and was, probably, the best that could be obtained. As an evidence of how the Church is progressing in New York, it may be mentioned that Father Gabriel Healey, pastor of that church, which started in a re-edified stable, reports that the congregation, last year, subscribed \$27,000 for it, in addition to \$1,000 given to Father Monnot, S. J., for the Syrian Missions. The property which this church owns is worth nearly

\$90,000, of which nearly half has been cleared from debt. With such proofs of the devotion of American Catholics, who shall fear for the future of the Church on this continent?—*Brooklyn Review*.

ST. ALPHONSO'S CHURCH, Windsor, Ontario, which is now in course of construction, will be finished and dedicated early next Spring. The walls are thirty-six feet high, the tower and spire 170 feet in height, and the dimensions of the building are 60 x 120 feet. It is being erected in the Roman style of architecture, and will have fourteen beautiful stained-glass windows on the sides and one splendid window in front. The walls are made of fine pressed brick, with granite foundation. The arched ceilings are superbly finished, and the stone steps leading to the principal entrance, add very much to the exterior beauty of the church. A correspondent of the *Western Catholic* writes: "Great credit is due to Father Wagner, who has worked with untiring zeal and energy for the past seven years to secure a fine temple for the service of God in Windsor, and who has his reward in the magnificent church, which is an ornament to the town and a surprise to every one who beholds it.

"The total cost is \$50,000, and it is to be hoped that the many friends of Father Wagner will contribute liberally toward clearing off the debt which this deservedly esteemed clergyman has been compelled to contract."

ST. PATRICK'S.—A new temperance society was to have been instituted at St. Patrick's on last Sunday evening, but on account of unforeseen circumstances, the meeting was deferred for a few days. There are already in this parish several associations of a beneficial character, which have effected, and are still accomplishing, much good. Prominent among them we may mention the Hibernian Literary Association, which, although only a comparatively short time established, is one of the most successful organizations of its kind in this country. We have referred to this excellent society on several previous occasions, and, therefore, unnecessary to go into any further details concerning it. Suffice it to say that St. Patrick's congregation may well feel proud of the Hibernian Association, which has proved of so much benefit, not alone to themselves, but to many Catholics of other parishes. The rooms of the society, No. 115 Gough street, are spacious in size and well appointed.

CATHOLICITY AND REPUBLICANISM.—The Washington correspondent of the *Baltimore Mirror* says: "The Irving Lyceum of this city has been debating the question, whether Catholicity is antagonistic to Republicanism. I heard the discussion on Friday evening. It was quite able and interesting. But I observed that the polemics on the affirmative side relied principally upon their fancy for their facts, and quoted from bigoted Protestant sources to sustain false assumptions of Catholic Faith and practice. The disputants on the negative side, more ingenious, fortified their positions by the emphatic testimony of impartial historians, and swept away many cobwebs of sophistry with the brush of truth. In view of facts which shine out on the historic pages of America and other countries as clearly as the sun at noon-day, it is a vain task to attempt to show that the Catholic Church was, is, or can be antagonistic to Republicanism; and this, of all others, is the very last country in which such an attempt to hoodwink intelligent people can possibly succeed; for every principle of liberty embodied in our Constitution is not only Catholic to the core, but its leading provisions were actually borrowed from the Constitutions of the Catholic Church and the illustrious religious orders to which she gave birth. And when, looking abroad, we find that the people of every country in the world in which a Republican form of government exists are Catholic, the most illiterate and bigoted enemy of the Catholic faith can not help admitting that if the Church be antagonistic to Republicanism, she has taken a very queer way to show it to the world."

FOREIGN CHURCH ITEMS.

ALL the churches of Florence celebrated Masses for the Holy Father and the ultimate triumph of the Church. Each Saturday the Archbishop himself says Mass at ten o'clock, at the *Annunziata*, and that church, a very large one, is scarcely capable of containing the crowd of persons, of every class, which flocks thither to testify, by their presence, their affection for the Supreme Pontiff and his cause, which is that of Justice, Peace and Religion.

A solemn *Triduo* has been held in the Church of St. Andrea della Valle for the conversion of heretics and infidels. A dense crowd filled the vast edifice throughout the whole time the ceremonies lasted. Over one thousand persons communicated each morning. We may be sure such fervent prayers have been heard, and that their fruits will be manifest, sooner or later.

Forty-eight members of the French National Assembly addressed a letter to the Bishop of Vannes, apologizing for their not being able to attend the pilgrimage to St. Anne d'Auray, a description of which appeared in a recent number of the *Catholic Review*. Their duties as deputies prevented their doing so much, to their regret.

A pilgrimage to the shrine of St. Genevieve, Patroness of Paris, has been organized in that capital. St. Genevieve, as is well known, preserved Paris from the attacks of Atilla and his barbarians. The relics are preserved, not in the church which bears her name, or the Pantheon, but in the adjacent and extremely beautiful one of St. Etienne-du mont. The Archbishop of Paris will open the Novena at the Pantheon, and it will terminate at St. Etienne.

The friendship between Italy and Prussia is becoming stronger and more pronounced each day. We learn, on good authority, that the "Legation" from Berlin to Rome is to be promoted to an "Embassy," and that from the Quirinal to Prussia will also rank as ambassadorial.

We are glad to record the truly Christian repentance of the Communist Poitou, lately executed at Soissons, France, for the active part he took in the troubles of 1870. He died with the cross pressed to his lips, after a sincere confession and devout communion. He openly acknowledged his errors and entreated all young men to beware of the snares of the secret sects. The Abbé Baron and Fostier, who attended him, speak in the highest terms of his conduct while in prison.

The protest of the Old Catholics assembled at Fulda is signed by two laymen and three priests. It is addressed to the Pope and to the Catholic world in general. Two laymen and three priests venturing to set the Holy Father and nine hundred bishops to rights is really too much of a good thing. It, however, proves how meagre the Old Catholic party is, and how feeble its efforts to do harm. Free-thinkers treat it with contempt, and Catholics, instead of fearing it, pity it and pray for its conversion.

The Catholics of Ghent, Belgium, held a meeting in that city, a few days since, in which they drew up a petition to the Flemish Parliament, urging the Government to interfere in the matter of the suppression of the religious orders in the capital of the Catholic world, which they declare a violation of the liberties of the Church.

The Catholic paper, *Observatore Romano*, was fined three hundred dollars, by the Italian Government, for an article in favor of the Jesuits. As the paper was seized, of course all the expenses of the issue were a dead loss to be added to the above sum.

SPRIT OF THE CATHOLIC PRESS.

THE Cincinnati *Telegraph* has a full column article in reply to its local contemporary, the *Gazette*, which iterates and reiterates the charge that the Catholic Church is hostile to the spirit of freedom. The *Telegraph* shows, conclusively, that the very reverse is true; that the Church, so far from being the enemy, has, in all ages, since its establishment, been the principal support of the liberties of the people. We have room only for the following extract:

Every page of history furnishes us with the record of the invincible valor of the Catholic Church against these enemies of the human race. The writings of its theologians are the Magna Charta of civil liberty that the people of these times possess. Those who have studied "the ages of the faith" in which the Church was the faithful, vigilant guardian of the rights of the masses, ever lightening, until it finally broke the yoke of serfdom which barbarism had placed upon their necks, commanding legislation to mitigate, diminish and annihilate their grievances, restraining the despotic pride of monarchs, by teaching them that they were but the stewards of God's authority, and that it must be used only for the benefit of the people, decreeing, by solemn edicts, the right of resistance, when that authority was misused, plucking from royal hands the weapons of tyranny, by the sentence of excommunication, know that our statements can not be contradicted.

But in the sixteenth century some of the nations of Europe forgot their divine benefactress. Religious demagogues, bent upon the destruction of all genuine liberty, taught them to cry, like the Jewish regicides, "*non habemus regem nisi Cæsarem*"—we have no King but Cæsar. It was the brutal, despotic roar of the Reformation, banishing God from political society, and, at the same time banishing civil liberty. Then absolutism, formerly unknown in the history of Christian Europe, found in the false religions of Protestantism the long-sought means to rob the people of their civil rights. Since that day, civil liberty has been treading a downward path; or if it has halted and regained in any country the heights from which it ruled the world, when the world was Catholic, it has been effected only upon the Catholic principles adopted in laying the foundation of Christian Europe.

The Reformation gave birth to State Churches—every Protestant King was invested with the irresponsible power of an Eastern Caliph. From this pagan revolution of Christian Europe, this introduction of Cæsar-papism, civil liberty was left without a single defense. The history of England and Germany in the sixteenth and seventeenth centuries, when Protestantism reached the zenith of its influence, corroborates what we say, and it was only where Protestantism did not attain to absolute supremacy in the form of a State Church, but where an element of Catholic population remained, while another element formed various religious communities, that there arose, from the collisions and limitations thereby occasioned, a greater measure of individual and political freedom.

With and through the Reformation arose a despotism, the equal of which had never before been seen. The new religion required the aid of the princes. It had nothing but the political power to support it. As a reward for the services of the State, it conferred upon it not only the property of the Church, but the absolute disposal of its subjects. A princely dominion, without bounds, was placed over conscience and religion, by the doctrine, for the first time announced to Christendom, that "to whomsoever belonged the territory belonged also the religion;" so that at the will of the temporal ruler was every thing which the State can bestow or the people yield. The Reformers revived in the heart of Europe Byzantine absolutism. The insurrection of Protestantism against the Church, the removal of the Pope from the headship of the European commonwealth, and the establishment of national churches under the episcopacy of the prince, dragged after, as an inevitable consequence, the suppression of civil liberty. This sad result is attested by every page of the history of the period. The free cities, free communes, and the free republics, which flourished so gloriously in the Catholic ages, perished. The ardent spirit of liberty, which Sir Walter Scott tells us pervaded the political constitution of Europe, while princes feared the Court of Rome, immediately expired. Civil liberty was not born of the Reformation—it was its death-knell, in every land where it was by law established. It was the protegee of Cæsarism, and depended upon it for its life and progress. It not only had no inherent strength to restrain arbitrary civil power, but surrendered religion and the people to the discretionary power of princes. England, Germany, Denmark, Sweden and Switzerland, where the doctrines of the Reformers became predominant, presented the same slavish, degraded condition as Russia. That condition can be attributed only to the same cause—separation from the Church of Rome.

THE San Francisco *Monitor* of last week has an article on "Taxing Religion," suggested by the argument in the annual report of the Secretary of the Mercantile Library Association, noticed by us last week. We append the article entire:

In the annual report of the Mercantile Library Association, recently printed, complaint was made that the institution was compelled to pay taxes. The argument was raised that the Library was not, in the pecuniary sense of the word, a beneficial concern; that it was devoted to the spread of enlightenment, and that, consequently, it was putting an impost upon knowledge to subject it to taxation. With this reasoning we perfectly agree, as we consider it sound all through. It is folly on the part of any Government to levy money off an institution which is maintained, not for the profit or advantage of any man or any company, but solely for the public good. We would, however, like to see the required exemption pushed a little further than libraries, or museums, or art galleries. There is no argument used in the Mercantile Library report, with respect to this taxation question, which does not apply with ten-fold force to the case of religious buildings. Churches, monasteries, convents, reformatories, asylums, etc., are not pecuniarily beneficial to the Catholic religions who conduct them. Not the slightest idea of making money is allowed to enter into the policy of their management. The one thing kept in view is to glorify God by prayer, and the good works of instructing, comforting and sheltering all classes of humanity. If exemption be claimed for libraries on the ground that they are a great public benefit—that their tendency is to spread useful knowledge and diminish crime—the same plea can certainly be urged on behalf of churches, and generally of all religious organizations. They spread knowledge far more important to mankind than that gathered up on book-shelves; and there can be no question as to their being infinitely more powerful for the repression of offenses against the law.

A man may be very learned, and be on that account only the more dangerous to society; but a man imbued with the spirit of religion will, under all circumstances, be a supporter of order. In continental Europe, of late days, ecclesiastical property of all kinds has been subjected to taxation; but that is done for the express purpose of persecuting the Church and increasing the strength of the secular Government. There assuredly is no desire on the part of the Federal or State Government here to act inimically to any section of Christians, and, therefore, we can not understand why the repressive action of European despotisms should be copied. Again, it is really only adding to the burden which has to be borne by the community at large, and not taking any thing from the individuals who have charge of the property. From the people comes the money required for the support of the institutions we have mentioned, as, in themselves, they are productive of no revenue whatever: and when taxes are superadded, these, too, have to come out of the pockets of the people. So the clergy or religions do not pay the taxes, for the good and sufficient reason that they, as a body, are simply trustees or managers of that which belongs to the members of their communion. Hence it is evident that taxing churches, etc., is nothing more or less than perpetually fining the people for building and supporting them. Unlikely as it may seem at present, we have every hope that our legislators will, before long, come to view this matter in a proper light, and will decree the cessation of the very bad and unprofitable policy of taxing church property.

UNDER the caption, "Taxation Without Representation," the Milwaukee *Vindicator* discusses this same question as follows:

It is a fact, which no one will attempt to dispute, that the Church, as such, is not represented in any legislature; she has no one there to state her case, or to take care of her interests; she is not a corporation, nor a State or political institution; neither is she a concern of speculation or of pecuniary profit; and leaving her as she has been left, to her own resources, without aid from the State or other external means, she finds it difficult enough to sustain a meager existence. If she be an institution not advantageous to the State, to society, to the family and to the individual, then, we say cordially, let her be taxed, and let her rates of taxation be fixed sufficiently high to blot out her existence. Is not the Church of God, wherein is eternal salvation and the means of obtaining it, an institution as beneficial to humanity and to the State as the secular school? And whilst appropriations of millions of acres of land are being made in favor of the latter, and whilst it is totally sustained from the public fund, and not taxed, are we to witness the impious anomaly, of not only not aiding the more worthy cause, but after the laborious task has been accomplished, for the public good, of collecting, with no little pains and exertion, the mites from individuals requisite for the purchase, erection and provision of ecclesiastical accommodations, that then the house of God shall be taxed! Alas! is it not true to-day, as it was eighteen hundred years ago, that the Son of man hath not wherewith to lay His head? What must be our affliction when we see the very altar whereon He reposes obliged to pay tribute to the State, His own creature, and a creature which depends on Him for every blessing, for all her prosperity, yea, for her very existence! Such is not American; such has never been the case when and where Americans ruled according to their own convictions, according to their own better feelings of generosity and honor; and we hope now to see them possess enough of independence and confidence in the cause of right not to be influenced to such a course of procedure with the Church of God as suggested by the spirit of infidelity, and by the lineal descendants of the murderers of Christ.

The Catholic Church alone, in Wisconsin, has three Bishops, three hundred and seventy priests and about two hundred and fifty thousands members, all citizens of the United States and of this State, and as much entitled, as tax-payers and peaceable and industrious, honest citizens, to a hearing in the affairs of State as are that class of persons who have even here, in this city, set at naught the laws enacted in our Legislature not over a year ago, and who have formed "rings," and have subscribed to a fund to enable them to sustain a test lawsuit and an organized

opposition to the law of the State. When, therefore, we give expression to our opposition to the taxation of ecclesiastical property, we only utter the sentiment of the two hundred and fifty thousand Catholic tax-payers and citizens of our State; and out of the above number of different nationalities, we have about four thousand English readers in this State alone; and in two weeks after we may be notified of its requisition, we can place a list of at least four thousand names upon the Speaker's desk, in our legislative halls, protesting against the enactment of a law imposing taxation on church property.

MUCH has been said in the newspapers about the recent Italian immigrants landing in New York. We were not able to get a proper understanding of the matter until we read an article on the subject in *Freeman's Journal*. We make, therefore, a rather lengthy extract from that paper:

We were, under the false impression that the usurping Piedmontese Government was promoting this emigration of its stouthearted laborers. It is due to truth to say that, as informed by papers of Italy, we believe the "Italian Government," like the "Prussian Government," looks with alarm on the outflow of the bone and sinew of the countries claimed as belonging to it.

This does not diminish the blame merited by the swindling emigration companies that have speculated on the misery of the emigrants, by landing them in New York, in place of Rio de Janeiro, or Buenos Ayres. This was a swindle on the part of the Italian Emigration Company; although we doubt whether it will prove any harm to the poor emigrants. Brazil, and the region represented by Buenos Ayres, are most inhospitable coasts, except for speculators, with money in their pockets. For others, of whatever race, these offer substantially nothing but slavery.

As to the character of this Italian emigration it has excited the liveliest comments in Italian papers of the honest kind. These say that it is the life's blood of the various nations of Italy, that is in process of expatriation. They are neither robbers nor beggars, that are flying from the heavy tyranny of the Piedmontese invasion. By hundreds of thousands they have gone into Hungary, Croatia, and other provinces of the Austrian dominion. The reports from there are that "the Italian exiles are industrious, frugal, docile, and, altogether, desirable additions to the population." In Hungary they have taken to doing the work in opening railroad lines, as the Irish emigrants have done in these United States. In Vienna itself, they have been employed to perfect the building of the structure intended for the garish World's Fair of Vienna.

Here, in America, we hear good accounts of these Italians, in general; of their aptitude, and of their readiness for doing labor. It seems to us that one principal thing is wanting: Catholic Missionaries, of Italian blood, ought to meet them, on their coming hither, to help and direct them in the right way; to console them and to encourage them. The priests of the Congregation of the Most Holy Redeemer, founded by St. Alphonsus de Liguori, did this for the Germans thirty years ago. It was done by hard and Apostolic work; but the fruits of it will remain when, on earth, the memory of the heroes of charity who did it, and most of whom have gone to their reward, will have been forgotten by mortal men. Perhaps the spirit of St. Paul of the Cross will stir up the Fathers Passionists, founded by him, to do this work for these Italian exiles. This work for them, among the Italians, will not be harder, not even so hard or so forbidding, as the work done by the Redemptorists, among the Germans, was thirty years ago. We hope "Colombo," our correspondent of last week, who pleaded so eloquently for his Italian countrymen, will urge on Italian Missionaries, already here, or coming after the emigration of their people, this holy work. If Italians are to be so numerous here, it is of great importance that they, and their children especially, shall be taught to cherish their traditional customs. For, apart from the tradition of one or other country of Europe, the traditions of American Catholicity are very raw-boned and scanty, and not any way very good-looking.

Till our attention was drawn to it, by the rascally fraud thae threw so many of these Italians on our shores, we did not aptly appreciate properly the character of the cruel expatriation working in Italy. They are of the hard-working classes that the exiles are chiefly composed. The advent of the Piedmontese robbers has brought taxes and impositions on the honest Italians, especially of the poorer classes, such as they never heard or dreamed of. The editor of the *Unita Cattolica*, of Naples, "interviewed" numbers of these Italians, fleeing from what they considered impending ruin. They showed that, for those who had a little to live on, the tax-gatherer was taking the last of their earnings, and that nothing was left them but starvation and death, unless they could escape. Many of these poor, industrious people said they had a horror of a sea-voyage, and of strange lands; but that, at most, they could but die, and that death and destitution of all things awaited them, if they remained on their native-soil, under the heel of the Piedmontese usurpers.

Great compassion, and temporal as well as spiritual succor, is due, in charity, to these poor Italians. They are not idlers. The veriest waifs among them, on our streets, of this latest immigration, ask, most earnestly, to be put in the way of earning some thing by their industry. Any Catholic who can speak but a few words of Italian to them will have his heart melted at the tenderness and simplicity of their speech; and at the mixture of resignation to the will of God, and of the fortitude of hope that these poor people manifest. If rightly cared for by the priesthood, who are of their race, and if met by considerate charity on the part of men in business who can utilize their labors, these Italians, now poor and helpless, will prove a very valuable addition to our heterogeneous population. It is a matter, we think, deserving the thoughts and the combined efforts of Catholics. For, from the Italian States, fleeing from the Piedmontese invasion, as from the German States, fleeing from Prussian despotism, the expatriated are going abroad by hundreds of thousands. Charity, and self-interest also, require that those who come to these States shall not be lost, either to the Catholic Church or to civil society.

A **SPLendid** point is made by the *Western Watchman* on its bold contemporary the *St. Louis Christian Advocate*, on private interpretations of the Bible. The *Advocate* is disgusted at the scriptural blunders made by the secular pens, and remarks:

To men of sense, of education and of right feelings, it must be ineffably disgusting to witness the attempts at criticism upon the plain doctrines of the Christian's Bible, made by the conductors and correspondents of some secular papers, when the writers can not, or do not, write in good English, and manifest their lack of learning and ability in almost every line of their productions. They write *critiques* on Greek and Hebrew, indeed! As well might a Russian peasant undertake to write a treatise on the culture of cotton, or a Negro, born and bred in the West Indies, give the best plan for building ice-houses! They undertake to tell, with great positiveness, how ministers of the Gospel should preach, and what they should preach! Yes, when men turn to the Turks to learn Christianity, or to the Caffres to learn civilization, then may Gospel ministers turn to such as these in order to learn how and what to preach. But not before.

The doctrine of future punishment is very offensive to some of these papers; nor is it any wonder it should be.

To this the *Advocate* very aptly replies as follows:

We are no little astonished to find the above indignant paragraph in that staunch Protestant journal, the *St. Louis Christian Advocate*. We can not understand what the writer can mean by ignorant comments on the Bible. We were always of the opinion that, from a Protestant stand-point, error was as tolerable, as true, as probable or as probable as true is truth—that whatever bore the frank of private judgment, be that judgment learned or ignorant, was, for its acceptor, the veritable word of God. How can a mistake of revealed truth ineffably disgust any Protestant, however possessed of sense, education or right feelings? Editors, of course, are often illiterate; but, taken as a body, they possess information far beyond the average of men. If they make mistakes in their understanding of the Bible, which *disgust* men of sense and education, what is to become of the millions who can not read the Bible, who have not knowledge enough of its contents to form any opinion at all of its teachings, and who know about as much of Christianity as Caffres? We thought that the Bible was a book about whose meaning no mistake could be committed—that the fool could not err therein. We acknowledge our chagrin on finding that what fools are protected from doing, editors are in such a disgusting habit of perpetrating. We must henceforth modify the Protestant dogma, so that it read, "The Bible, and the Bible alone, is a sufficient rule of faith for all men, except editors of secular papers." Woe be to them if they find not hell in the Bible; for then they will surely stumble upon it in the next world. Their ignorance will disgust themselves then as much as it does the preachers now.

THE *New York Tablet* has an able article on "Persecutions and Persecutors," from which we are able to make room for a short extract only. The editor shows that great honor is paid BISMARCK and THIERS for the reason of their anti-Catholic policy. The article winds up with the full conviction of the ultimate triumph of the Church as soon as the purposes of the present persecutions are accomplished. We quote:

Rarely has the Church been more simultaneously and violently assailed by the hosts of Satan throughout the world, than in the opening of this year of grace, 1873. She is every-where warred against, and we know not a single nation on earth that is hroughout really and truly a Christian nation. If anti-Christ has not actually come, certain is it that his spirit is present and possesses the princes and rulers of this world.

We do not reckon as Christian nations those that have apostatized from the Church, as the Gentiles apostatized from the patriarchal religion. Among them there may be individuals who respect in Christianity something more than the name; but the heathens, in the days of the Apostles, were not more hostile to the Lord of Life than our contemporary Protestant nations. Protestants are Christians only in the sense that they have, it is presumed, been baptized; but as nations, they are Christians neither in their principles nor their spirit. They despise the wisdom that is from above, and are of the earth, earthy; they are of the world, and the world loves them. They do the work of their father the Devil; they hate the light, and love darkness, because their deeds are evil; and Our Lord might say, as He said to the Scribes and Pharisees, "Ye serpents, generation of vipers, how will ye escape the judgment of hell?" St. Mathew, xxiii, 33.

Take, in our English-speaking world, the secular and sectarian press, which echoes and forms English and American public opinion; it is decidedly anti-Christian, and has no word of rebuke for the persecutors of the Church, even when it doubts the wisdom of their policy. The *New York Herald*, under the editorial management of a nominal Catholic, if we are not misinformed, echoing public opinion, and never stopping to inquire whether that opinion is right or wrong, congratulated, the other day, Victor Emmanuel, on his recovery from a recent illness, and told us, in a tone of approbation, that he had done a great work, but he had more to do, and it would be a great loss to the world were he to die now, before his work is completed. This beast of a king is a great favorite with the sectarian and secular press, as well as with the sectarian pulpit and platform, not because he has done any thing even for the temporal well-being of the Italian people, who are overloaded with taxes, restricted in their freedom, and reduced to a poverty and wretchedness to which they were strangers under their legitimate princes, and which are compelling them to leave their country by thousands and tens of thousands; but because he has robbed the Holy Father of his temporal possessions, confiscated the goods of the Church, denied her freedom, suffered her priests and religious to be assassinated, and is preparing to suppress the religious houses in the Roman States, as he has in

other parts of the Peninsula, of which he is an unprincipled usurper. The Protestants and their contemptible allies, the so-called Liberal Catholics, praise him, because he, like the Lutheran and Calvinistic princes in the sixteenth century, is doing the Devil's work.

FARM NOTES.

IRRIGATION IN THE SAN JOAQUIN VALLEY.

WITH every indication of sufficient rain to meet the wants of the husbandman for 1873, in California, still we find that our people are not unmindful of the great advantages to be derived from irrigation properly dispensed, in the vast valley of the San Joaquin.

The trustees of the King's River Canal and Irrigation Company, at a meeting held in this city last Tuesday, resolved to place before the public 75,000 shares of the capital stock of the company—three-fourths of all the stock. No one will be allowed to subscribe for more than 500 shares, and new purchasers will be granted the same terms and advantages as the original subscribers. This company proposes to construct about three hundred miles of canal for irrigation and commercial purposes, forty miles of which are already built, and its waters are eagerly sought after by the inhabitants of the locality. The size of the canal is fifty feet wide, and carrying six feet of water. They ask from the Federal Government a grant of two sections of the public land in the State for every mile of canal of this capacity, when completed; said land to be represented by scrip, which may be treated in the same manner and to the same extent as the scrip known as the State University Scrip of the State of California.

It is only because our people have not generally been brought up to, or been made cognizant of the vast benefits accruing to a country from a judicious practice of irrigation, that they have not long since began, and in some instances perfected, extensive systems of irrigation in California. No country in the world possesses superior facilities, no country can be more strikingly benefited.

It may seem to many like an experiment, but irrigation is no experiment; we are told that it was practised in Egypt before the pyramids were reared, and in China before Confucius wrote; it was brought to great perfection by the Aztecs of Mexico, while yet our ancestors in Europe were dressed in skins and furs and lived by the chase. It is simply scientific agriculture and the only insurance against the uncertainties of the seasons and crops.

With a proper system of irrigation, we are sure to reap where we sow, and not only this, but twice or three times a year; and there is no reason why the great San Joaquin Valley, now to a great extent water-barren and waste to all the purposes of a mixed agriculture, may not be made as productive as the valley of the Nile. The climate is genial, the sun, in summer or winter, is all that can be wished, and it only needs irrigation to give it population, and the two making it the exhaustless grainery and semi-tropical fruitery of the world.—*Rural Press*.

OILING THE HARNESS.—In these times of poor leather we should clean and oil the harness at least once a year, to keep it in good condition, and to reduce the wear and tear as much as possible. Do not let the job out to the harness-maker, but some of these stormy days, when the harness is not in use, just take it into the work-shop and commence operations. Take the harness all apart, and scrape off all scurf, hairs and dirt, and wash the leather clean, with soap and hot water. Then heat two or three quarts of neatsfoot oil in a long, shallow pan, and draw each piece of leather through it slowly, bending the leather backward and forward, and rubbing the oil in, with a cloth or sponge. Hang near the fire to dry, and repeat the process until the leather is saturated with oil; mix a little lampblack with clean tallow, and with a cloth rub it into the leather while warm, until the pores are filled and the surface becomes smooth and glossy. If a harness is oiled in this way it is never gummy, and will therefore keep clean a long time. Sometimes linseed oil or adulterated oils are used, but they dry on the leather and make it gummy, dirt and hairs stick to it and the harness gets so filthy as to soil every thing it touches. After the harness has had a good oiling, an occasional rubbing with tallow and lampblack will keep the leather tough and pliable, and prevents it from cracking.—*Country Gent*.

VARIOUS NOTES.

EDUCATING girls for household duties ought to be considered as necessary as instruction in reading, writing and arithmetic, and quite as universal. We are in our houses more than half of our existence, and it is the household surroundings which affect most largely the happiness or misery of domestic life. If the wife knows how to "keep house," if she has learned how things ought to be cooked, how beds should be made, how carpets should be swept, how furniture should be dusted, how the clothes should be repaired and turned, and altered,

and renovated; if she knows how purchases can be made to the best advantage, and understands the laying in of provisions; how to make them go the farthest and last the longest; if she appreciates the importance of system, order, tidiness, and the quiet management of children and servants, then she knows how to make a heaven of home; how to win her children from the street; how to keep her husband from the club-house, the gaming-table and wine-cup. Such a family will be trained to social respectability, to business success, and to efficiency and usefulness in whatever position may be allotted to them.

It may be safe to say that not one girl in ten, in our large towns and cities, enters into married life who has learned to bake a loaf of bread, to purchase a roast, to dust a painting, to sweep a carpet, or to cut, fit and make her own dress. It would be an immeasurable advantage to make a beginning by attaching a kitchen to every girls' school in the nation.—*Hall's Journal*.

It is well-known fact that the laws of the Pontifical States were exactly the same as those instituted by the old Roman Republic, with the following few modifications, received from successive Pontiffs: 1. Abolition of slavery, commenced under Gregory VII. 2. Prohibition of divorce. 3. Proclamation of equal rights to women before the law. 4. Modification of the excessive power of fathers over their children. 5. Right of men or women who have attained their majority to marry whosoever they chose. In short, to the Popes the world owes all those wise changes in the magnificent republican code of Old Rome, which form the basis of modern civilization. Signor Piaciani, at a recent assembly in Rome, notwithstanding his animosity to the Papacy, was obliged to openly confess this fact, and to acknowledge that the laws of the States of the Church, up to 1870, were the noblest and justest in existence, although he denied that they were always carried into effect.—*Brooklyn Review*.

WANTED.—A BOY TO ATTEND BAR.—The paper dropped from my hands as I read this advertisement. It seemed as though I read, "Wanted, a boy to go to perdition."

I fancied I saw a bright, earnest boy going to a bar-room, seeking a living by that fearful trade of selling wine and rum. I could imagine how, one by one, all the good impulses and desires he had in the beginning fell before the influences of the dram-shop; how he learned to drink, to swear and to steal; how bad companions came around him and helped him on to ruin.

Ah! my lad, or whoever you are, who may be tempted by such a call, let me tell you that you had better work in the field, or at the forge, or digging ditches—any thing honest—than to degrade yourself, by selling death to others. No matter how hard you work, no matter if it soils your hands or clothes, so long as it leaves your heart pure. Beware of such "good places" as will lead you into the snares of the evil one. There are many doors, besides those of bar-rooms, which are almost the same as gate-ways down to the world of woe.—*Morning Star*.

REPLY OF THE HOLY FATHER TO GENERAL KANZLER.

THE following reply was made by the Holy Father to General Kanzler and brother officers, who were forced to lay aside their uniforms and side-arms, before they would be allowed to pay their respects to him, during the Christmas holidays. It is translated by *Freeman's Journal* from the *Journal de Florence*, a paper that is generally accurate in its transmission of Catholic news:

The sentiments which you have just now expressed are unhappily too true. It is evident that the state of society, far from being ameliorated, is proceeding onward, day by day, to the destruction of truth and morality, and recklessly to the most shameless excess of vice. How far this condition is removed from rectitude, and how dangerously near it approaches to undisguised wickedness, the occasion which brings you into my presence abundantly proves. You, General, a soldier faithful to honor, unswerving in the fulfillment of duty, devoted to the Holy See, are not permitted to pay your obeisance to us on this day, save on the humiliating condition of being stripped even of your side-arms. This fact alone furnishes a most eloquent proof of the gloomy times in which we live. Oh, why is it not vouchsafed to me to obey that voice of God which, centuries ago, through the mouth of his Prophet Joel, spoke to his chosen people: "Cut your plowshares into swords, and your spades into spears, (Joel iii. 10) for the enemy is advancing, and there is pressing need of armament and men." Oh! if the God whom we love and adore would deign to repeat to yourselves the same exhortation! But the Omnipotent is silent, and I, His Vicar, must conform to His will, and imitate His silence. I will say, further, that I would never dare to authorize the increase of armament or army. As the Vicar of the God of peace who came into the world bringing peace and good will to men, I am bound to sustain the rights of peace—the most beautiful gift that Heaven can bestow on the human race. Nevertheless, the enemy is at hand; he surrounds us on all sides.

It is a stern duty to grapple with the revolution which menaces the very existence of order and society. Without arms, how can you conquer this revolution, whose aim is the subversion of law, morality, and religion? I am firmly convinced that it will fall to pieces by its own rottenness; that it will miserably perish by suicide. It will fall by its own hands—it is

own weapons. It will fall, conquered, trampled into dust, and God grant that it may never rise again. Two incidents, recorded in Holy Scripture, have forced this conviction on my mind, and I will record them here; A brave youth, just ripening into manhood, advances to attack a formidable giant, who had spread death and consternation throughout the whole army of Israel. "Since none of you," said he to his fellow-soldiers, "has the courage to encounter this Goliath, I will go forth to meet him." Encouraged by his compatriots, and strengthened by the Omnipotent, he engaged with the giant, and at a single blow laid him lifeless at his feet. But, with what weapon did David cut off the head of Goliath? With the very sword which the monster wore at his belt. Planting his foot on the prostrate giant, with one sweeping stroke the head was severed from the trunk.

The second fact, mentioned in Holy Writ, is still more wonderful. A tender, feeble woman resided at Bethulia, when that city, closely besieged by a hostile army, was on the point of being delivered up to the horrors of a licentious soldiery. The inhabitants were so paralyzed by terror that they did not even try to make terms of capitulation before surrendering the city. Inspired by God, this feeble woman rose and cried out to her fellow-citizens: "What are you about to do? Do not hasten a shameful surrender. You know not what are the designs of God. Wait till I bring you word, and do nothing else but pray for me to the Lord our God." She then decked herself in her finest garments, and bent her steps to the hostile camp. She was captured, as she intended, and conducted to the tent of Holofernes. Holofernes lay stretched on a couch, buried in profound sleep, produced by the excesses and beastly intoxication in which he habitually indulged. The widow of Israel lifts her eyes to Heaven, and cries out: "Domine Deus Israel, respice me in hac hora." O, my God, King of Israel, look down on me favorably at this moment. Give strength to my weak arm, and remember the succor you have promised to Jerusalem.

She takes from the pillar of the bed the sword of Holofernes, and once more addressing the eternal God in prayer, to obtain that strength which she knew she did not possess, the sword descended, and the head of Holofernes rolled away from his body. The blood spurted from his mutilated corpse, while the maid, who accompanied Judith, put his head in a wallet, and both women returned secretly to Bethulia. From this moment a great change took place in both camps. The boldness of the besiegers gave way to terror and demoralization; the consternation of the citizens was changed into joy and gladness, and hymns of triumph. Judith presented herself before the people, holding in her hand the head of the ferocious general. The crowd eagerly thronged around her, singing praises to the Lord their God. All praise her, cast themselves at her feet, and humbly touch them with their lips. The enthusiasm was general, but it appears that no one dared to kiss the hand that had just slain the monster who caused them so much terror. This, my children, is a picture of the end to which society is now fast advancing.

The conclusion I draw from this, that the Revolution must perish, and that it is the very sword of our enemies that will deliver us from its grasp. It will be slain by its want of principle, by its abuse of power, by the injustice of its proceedings, by the breach of Porta Pia, by a host of causes I need not enumerate, especially to you who, living in the midst of the city, are fully cognizant of all these facts.

Let us then hold this as certain, that the Revolution will be slain by its own arms—the very arms which it now wields against truth, against justice, against the Church, against all that is holy and sacred on this earth. But when and how will it perish? Domine Deus Israel, respice.

We must imitate Judith by prostrating ourselves before God, and implore him to aid us by His grace and power, to grant us the consolation we need, and crown the fond hopes of our heart. We must pray with fervor and with faith; we must pray without intermission, and the *succor* of the Revolution will come to pass when we least expect it.

As of yore God promised to the ancient Jerusalem, He also promised to the modern Jerusalem, this City of Rome, which belongs to Him, that after justice shall have performed its course He will again appear among us in all the splendor of His mercy. These are the prayers I offer to-day—not for myself, for I have but a short time to live; but I offer them for the Church, for you, for so many millions of souls, spread over the whole face of the earth, having the same faith and hope, and firmly united with me in their eager desire that these prayers may be realized.

Now, I bless you in your persons, in your families, and in your business; but receive a special benediction, by which I beseech Heaven to grant you new courage, and a firm confidence that you will one day be able to pay your respects to me, in a manner suited to your rank, as honorable soldiers, Christian warriors—that you can present yourself before me clothed in your uniforms, and armed with the sword, which constitutes your glory, and which, in your hands, would be employed to re-establish peace, and maintain the rights of law and order.

Benedictus Dei, etc.

RECORD OF GERMAN PERSECUTION.

A MISSING JESUIT.

THE German Empire has been in such a hurry to rid itself of those dangerous men, the Fathers of the Society of Jesus, that it is now in a more or less ludicrous position as regards one of the said Fathers. Father Wolter, S. J., who had already been decorated by the Grand Duke of Baden for his service during the war, has just received a similar distinction at the hands of Emperor William. But as the Father had not only been driven from Mainz, but also from his own parents' house, by a most peremptory order from the civil authorities, he has left the Empire altogether, as it is supposed, for neither the police nor any one else can find him. The police have sent several times to the mission-house of St. Christopher, where the parish priest, it was hoped, might know something of the Father's movements. But all their efforts have been in vain, and they are still actively engaged in the attempt to discover F. Wolter's place of abode,

in order to forward his decoration. The *Mainz Journal* tells the story, and adds: "It is to be hoped that the Fathers will soon be back in Germany, and then the Government will be able to dispose of its decorations."

COLOGNE MEETING OF MAINZ CATHOLIC UNION—ADDRESS TO THE BISHOP OF ERMLAND.

The meeting (*Wenderversammlung*) of the German Catholic Union of Mainz, at Cologne, was very numerously attended, and the members voted unanimously an address to the Bishop of Ermland, of which we give the main points. The address begins by stating that the Union represents Catholics from all parts of Germany, and that two feelings are shared by all these—one of sorrow—the other of joy. "The sorrow," the address goes on to say, "proceeds from . . . the fact that every true Catholic heart . . . must grieve to see that the injustice and malice of some people have surrounded the Church, their Mother's head, with the crown of thorns of most bitter suffering, and a German Catholic must be filled with grief when he sees what ingratitude toward the Church his country has made herself guilty of. . . . And yet we are full of joy to see how it has been ascertained by experience, that times of persecution are the most glorious epochs of the Church, that nothing feeds the flame of Catholic love and enthusiasm so effectually as that same thorny crown which the Church's enemies put together with so much industry and care." After paying the Bishop a well-deserved compliment on his firmness in the good cause, the address concludes by expressing a hope that the day may not be far off when "God's justice will be visible to all the world."

CATHOLIC SOCIETIES ESTABLISHED AMONGST THE HEIDELBERG STUDENTS.

The Catholic students at Heidelberg have founded a "Bonifacius Verein" (Union of St. Boniface) among themselves, and hold their meetings in the Catholic Casino or Club-house. They notified the foundation of the Union to the Bishop of Paderborn in an address, to which the Bishop answered by a letter, in which he expressed his satisfaction at the work such Unions were doing, and his especial pleasure at seeing one established among the students of the University. A correspondence from Heidelberg in the *Cologne Volkszeitung* of a few days back, which records the above-mentioned facts, also adds: "The increase of devotion and of the spirit of religion, both in this city and in the surrounding country districts, amongst the Catholic population is very noticeable, and must strike the most superficial observer. Especially the attendance at Mass is enormously increased, and also the number of those who frequent the sacraments."

BISHOP NAMSZANOWSKI AND PRINCE BISMARCK.

The Munich correspondent of the *Cologne Volkszeitung*, as also the correspondents of several papers from the same capital, report that the decision of the court of justice with regard to Bishop Namszanowski has made a great sensation in Liberal circles in Bavaria. "The National Liberals" look upon it as a direct check to the Ministry . . . and, in consequence, they are beginning to waver in their belief in the omnipotence of the State. The Bavarian Catholics however," the correspondent of the *Cologne Volkszeitung* says, "have felt sure ever since the beginning of the conflict, that the Prussian courts of justice would try their best to restore, by their interpretation of the laws, that peace between Church and State which the Administration had endangered by its ill-advised zeal. If the matter of the Bishop of Ermland's temporalities should come before the courts, our most distinguished legal authorities prophesy a fresh moral defeat for the Prussian Government." The same writer goes on to observe that it shows no small forbearance on the Bishop's part, after the way in which he has been treated, to have delayed taking any legal steps, in order to give the Government time to think better of their conduct and alter it, and, "to give it an opportunity to recall, of its own accord, the perhaps rashly decided measure of withholding the temporalities, thereby saving itself a new defeat, which would be for the good neither of the Church nor of the State. . . . The Berlin correspondence of other papers ventures to express the opinion, which is extensively upheld in Berlin, that Prince Bismarck's main reason for giving up the Presidentship of the Prussian Ministry is, that he has arrived at the conviction that he will never be able to carry out his campaign against the Catholic Church successfully, and that he has withdrawn for that reason, whilst it was yet time. . . . Although the servile press of the so-called 'National Liberal' party is not willing to let this pass as the reason for Prince Bismarck's withdrawal, I can assure you that all honest Liberals here are completely convinced that this is the truth, and they have no scruples about saying so openly."

PROTEST OF THE TOWN COUNCIL AND CITIZENS OF TREVES AGAINST THE EXPULSION OF FRENCH NUNS.

The town council and the whole body of citizens of Treves have met to protest against the expulsion of a community of French Nuns, who have for years had the direction and management of the elementary schools in that city and the surrounding district. The principal speaker, one of the foremost citizens of Treves, Herr Patheiger, ended his speech by asking whether any one there could give a single reason in justification of the expulsion of the Sisters? Although the editor of the *Liberal Volkszeitung* was present with his whole staff, besides many other prominent Liberals, not a voice was raised when Herr Patheiger paused for an answer. The absence of the Nuns will cost the town of Treves 30,000 thalers for new school-houses and at least 3,000 dollars more for the salaries of the secular masters and mistresses. The meeting voted a series of resolutions, which were to be forwarded to the authorities of the district, to the effect that the moral loss to the town could never be made good; that the material loss would be very great; and, finally, that the town population was unanimous in asserting: and, secondly, that the town had suffered deeply during the late war, and was much impoverished; the authorities of the province were therefore requested to state to the Central Government that the citizens of Treves earnestly desire that all primary education should remain in the hands of the Sisters, and protested against their expulsion.

THE THANKS OF THE GERMAN JESUITS TO THE POPULATION.

The Provincial of the German Jesuits, Father Oswald, has written a letter, which appeared in the last issue of *Voices from Maria Laach*, in which, in his name and that of all the Jesuit Fathers expelled from the German Empire, he thanks the population of the whole Empire for the cordial sympathy which the Fathers have met with, and for the kindness, both in word and deed, which has been manifested toward them by the people.

MANIFESTO OF THE MAINZ CATHOLIC UNION.

The German Catholic Union, whose head-quarters are at Mainz, has just published a manifesto, which is to be found *extenso* in the *Cologne Volkszeitung* of the 29th December, (second edition) in which it exposes the meaning and objects of the Union, and denies that it is in any sense a purely political body. We wish that our space permitted the reproduction of this document, but we will give it to our readers next week.

NEWSPAPERS OF THE PROVINCE OF POSEN FORBIDDEN TO PUBLISH THE PAPAL ALLOCUTION.

A telegram of December 30th to the *Cologne Gazette*, (*Kölnische Zeitung*) says, that all the newspapers of the province of Posen have been forbidden by Government to publish the Pope's Allocution (the one, of course, in which the Holy Father alludes, calmly enough, to the persecutions in Germany). Those papers which had already published it were instantly suppressed, and the editors summoned to answer for their proceedings before the authorities.

CATHOLICITY IN AMERICA.

THE following review of the progress of Catholicity in the United States, written by a Protestant, Mr. SAMUEL LEAVITT, for the February number of the *Phrenological Journal*, can not but prove interesting:

The announcement having been made that there are now 128 monasteries and 300 nunneries in the United States, the writer has examined the official records to ascertain what facts of general interest they contained concerning the growth and progress of Catholicism, and especially of its conventualism in this country. Such investigations are apt to produce a profound impression upon the inquirer, as to the force and vitality of this ancient organization, and to convince him that it is a providentially supplied reservoir of religion; standing ever ready to nourish individuals and nations with its bitter-sweet waters, when they are in a state of reactive disgust from absolute irreligion, or blind obliviousness of the living waters of rational religion.

What thoughtful person can glance through the official records of this denomination, with its wonderful array of churches, priests, asylums, academies, convents, schools, and religious societies, without exclaiming: "O Boston! O Andover! O Princeton! O Rochester! have you still to learn from the Mother Church?"

The Archdiocese of New York presents a most imposing array of Catholic institutions. The 145 churches and chapels are attended by 229 priests. There are twelve academies, sixteen select schools, eight monasteries, and twelve convents. Among the conventual establishments are the "Ursuline Convent," Morrisania; "of Our Lady of Angels," Peekskill; "St. Alphonsus Convent;" "Mother House of Sisters of Charity," Yonkers; "Convent of Sacred Heart," New York city; "of St. Catherine," New York city; "of Third Order of St. Teresa;" "of Sisters of Notre Dame;" "of Sisters of Order of St. Dominic."

The most striking evidence of the power of Catholicism in this diocese is shown in the prodigious buildings which have been erected for the fostering of the system. True to that wise instinct which teaches them that no religion can ultimately prosper unless it is made part of the daily life from infancy to old age, from morning until night, each day and every day, the Church boldly undertakes to control, in every possible way, every phase of the lives of its adherents. Colleges, schools, asylums, and convents are founded and supported with the openly avowed object of spreading Roman doctrine, and the heads keeping this one object in view, and maintaining an organization that has been over fifteen hundred years perfecting, find their labors crowned with great success. The Manhattan College, for instance, on the rugged rocks of Broadway and Thirty-first sts., has one of the most commanding situations on the island. Indeed, in nothing do Catholics display their worldly wisdom more conspicuously than in the foretaste which prompts them to buy, while they are cheap, the finest building-sites in this country. Protestants, generally, choose low, flat places for their churches and other public institutions. But Catholics are supposed to be so earnest that with them the climbing of a hill is a trifle unworthy of consideration when any thing consecrated to the use of the Holy Church is at the top. It is a fact, that this grand organization has possessed itself—in many cases long years ago—of most of the romantic building-sites in and near the great American towns, cities and villages which our "practical" Protestants have voted only "fit for goats."

Take, again, the orphan asylums near the metropolis. Long experience has taught Rome that in no way can it lay out money more profitably to itself than in feeding and educating the orphans. "As the twig is bent," etc. The great asylum, corner of Fifth Avenue and Fifty-

second Street, New York, will, doubtless, soon give place to private residences. But the edifice of the "Society for the Protection of Destitute Roman Catholic Children" (boys) and the other for girls, (lately burned) both in Westchester County, are new, of immense size, and among the most striking-looking buildings on the continent. The latter, especially, which formed a hollow square, and was ornamented profusely with towers and turrets, seemed to the writer the most imposing sectarian building he had ever seen.

One cause of the success of Romanism is found in the fact that it opens so many avenues for women, cultivated and otherwise, to engage in legitimate work. What opportunities for usefulness and livelihood do the Episcopal, Presbyterian, Methodist or Baptist churches, as such, offer to women? Scarcely any. To those who believe the doctrines, the position of principal of a church school, superior or sister-servant of a hospital or convent, prioress of a priory, or abbess of an abbey, must abundantly satisfy the longing for positions of use and profit that fills the hearts of so many of the most estimable women.

The diocese of Albany has fifteen or more religious communities. It is noticeable that the official list seems generally to avoid the words "convent" and "monastery," while the term "convent" is applied to both male and female religious houses. It seems altogether probable that many of these houses in some dioceses pass, under the name of "college" or "academy;" and as they are usually in secluded localities, and very quiet and undemonstrative in their connection with the outside world, they gradually increase and multiply without startling those Protestant leaders and thinkers who have supposed that this was, and is, and will be, a Protestant country. And so a state of things exists in our land, in this connection, which, if it had existed fifty years ago, might have raised a "Native American" and Protestant outcry.

Meanwhile, Protestant sects go on quarreling and warring, leaping out bravely into gorgeous churches, whose pews are filled with unbelieving men, and more and more with unbelieving women. Occasionally two sects nearly alike are frightened by their gloomy prospects into a coalition, which is celebrated with due flourish of trumpets. Yet quietly, mid sunshine and shade, along lake and bay and river, over mountain and hill, as steadily as fate, moves the shadow of Rome. Its priesthood have, as a general thing, either through zeal or imitation of their superiors, one thing principally in mind—to foster mother Church. So they dot the land with churches, convents, hospitals, asylums, schools, etc. Their principal cause of growth is found, of course, in the vast Catholic immigration. Their leaders acknowledge a considerable falling away from the faith every year through Protestant and especially infidel influence; but the ranks are filled and overflowed each year again by the incoming tide from Catholic Europe; and ever and anon some weary-hearted Protestant or infidel creeps under this great shadow, and, all overborne as he is by the heat and burden of the day, feels—often with reason—that he has bettered his condition. Again, many children, especially girls, are sent to the schools. Amid the upheavals of the times, parents feel a sense of relief when they know that a daughter is in the custody of this old and strong hierarchy. Her morals will be preserved; they will, they think, take her away soon enough to prevent her becoming a Catholic. She will be taught by women who have adopted the profession of teacher as a life pursuit, so that there is a chance that the education will be thorough of its kind, "and it is so cheap." Then oftentimes the dying Protestant or infidel, casting about for a safe deposit for his wealth, watches through his window the careful motions of the Sisters of Mercy or Charity in the hospital over the way, or the gambols of the uniformed orphans in the court of the neighboring asylum, as they vent their irrepressible juvenile gaiety in the sunshine; and though the iron of the system enters his soul, though he feels the steel gauntlet clutching at his well-filled dying hand through the velvet glove, he concludes to let the money go where there is a tolerable certainty that "the concern won't burst up right away," to an institution that has the merits of stability, and is conducted by men and women of energy and practical ability.

The Albany diocese has among its novelties the "Convent of Our Lady of Angels," at Albany, and "Mother House and Novitiate of St. Anthony of Padua."

Natchez diocese has, sooth to say, a "St. Stanislaus Commercial College," directed by "Brothers of the Sacred Heart." This fact curiously illustrates a striking characteristic of the Roman Church, namely, its willingness to adopt any new method for maintaining control in human affairs, the use of which does not necessitate the relinquishing of any of its venerable doctrines. Rome is a titanic hen, that strives, with outstretched wings, to cover all the earth and the people thereof. She keeps up a constant "cluck! cluck!" for the ingathering of her own children and every other human mother's son and daughter. If she thinks any new-fangled cluck will draw a few stragglers beneath her immeasurably expansive feathers,

she will essay its use, no matter how difficult the utterance, how awkward or absurd in seeming the result of the effort. Thus, while adhering in the Old World to old ways, she adopts here every Americanism that seems popular and successful among Protestant churches and laity. Firmly believing that the earth is hers, and the fullness thereof, she quietly possesses herself of each and all its good things, whether material or spiritual, that are not already exclusively or irrecoverably pre-empted. So, when her clever priests saw that Sabbath schools and Sabbath school excursions and pic-nics were becoming popular in the United States, they at once got up (with many a silent, internal grimace, no doubt) the best possible imitations of them. They do this on the same general principle of action that induces them to fall in with the ways of Buddhists, in China—to make the transition easy into their own net. Thus they adopt every Protestant novelty or Protestant or American name for their own old institutions, and can speak of their "Houses of Industry," "Industrial Schools," "Select Schools," "Classical Academies," "Young Ladies' Literary Institutes," "Homes for Aged Men and Women;" and, finally, appreciating the good results attending the efforts of the "Children's Aid Society of New York," they have started one of their own in Brooklyn. It is no wonder that Roman Catholicism is ever ready to show more or less fondness for Jesuits, for Jesuitism is only the most pronounced expression of that shrewd, calculating, far-reaching, all-grasping spirit which pervades the whole system. Kept within proper bounds—founded upon a rational religious system and latter-day scientific knowledge, especially of anthropology and human rights—this all-grasping hierarchy would be changed to a protecting aegis over all humanity and human affairs such as has never been seen on this planet.

The object of the writer in presenting this picture of the rapid growth of monasticism in this country is not to create alarm among Protestants, or ill-will among them toward Romanists. Believing in the "manifest destiny" of the United States, and in the ability of American institutions—such as free speech and free schools—to nullify any thing essentially harmful in religious practice, I would strive to impress upon the public mind the idea that there are portions of the Roman "means of salvation" which embody grand uses that are not represented in any religious or secular institutions outside of that body; and that Protestants and secularists will never be able to do what they wish for the world until they can offer some such "city of refuge" as is found in the convent. In a lecture before the Liberal Club of New York, I said that we must have a place of refuge for the "financially uncombative—those whom either modesty, shrinking dignity, conscientiousness, religious fervor, benevolence, good nature, love of solitude, love of philosophy and science, artistic devotion to literature, music, poetry, painting or sculpture, or any other such hindrance, prevents from engaging in the hot, brutal struggle for the dollar."

It is really because the convents and monasteries of all ages have in some measure afforded this asylum, that many of the noblest of all ages and climes have flocked into them. It remains for a true social science in our day to develop a system of integral, cooperative, living and working, that will give the classes mentioned all the benefits derivable from monasticism, without its apparent defects.—*Albany Weekly Times.*

ABOUT SITUATIONS OF CITIES.

A GOOD deal has been said of late in derogation of the prospects of San Francisco, and some other towns, on account of their situations. It may be true that Stockton would have grown faster if located twenty-five miles further down the slough, or San Francisco if located on the other side of the bay. But after all, there is not so much in defective situation as in the character of the people of a town to insure its success. Paris has not a situation to command trade through natural channels, and yet Paris has for 500 years been the leading city in France. Berlin has no better, but rather a worse situation than Paris, and not nearly so good a one for commerce as Hamburg, Bremen or Dantzic. Yet Berlin is the chief city of Germany. The same remarks apply to Moscow, St. Petersburg, Peking, Rome, and all but a very few of the great and populous capitals of ancient and modern times. They apply with hardly less force to some of our American cities. New York is not as well located to command the natural channels of trade, inland or foreign, as Norfolk or Charleston. Chicago has no better situation than Milwaukee, and Cincinnati not so good a one as Louisville. The causes of the superiority of Chicago over Milwaukee, of New York over Norfolk, of Cincinnati over Louisville, must be sought elsewhere than in the advantages of situation. We shall find them in the more energetic character of their people; and perhaps in that alone, coupled with the local pride which always goes hand in hand with eminent success. New York, Chicago and Cincinnati always were quick to avail themselves of the advantages of new ideas, and the latest means used to promote business and wealth. They

took the lead as railway centers. The cities which slept away their hours, trusting to their natural advantages, fell behind, and will have to stay there. And so it will always be. Antioch has natural advantages over Stockton and Vallejo, or Oakland over San Francisco, but if they are not used, while Stockton and San Francisco are mending their disadvantages by railways and other artificial means which depend wholly upon human enterprise, Antioch, and Oakland, and Vallejo, will never catch up in the race, any more than Brundisium did with Rome, Marseilles with Paris, Portsmouth with London, Kiev with Moscow, Dantzic with Berlin, or Louisville with Cincinnati. On the other hand, if San Francisco and Stockton go to sleep and allow other places to get the start of them, they will inevitably have to take a rear position in the race for supremacy in commerce. What they both need is the railway and cheap transportation by land and water.—*Sacramento Union.*

FIRST COMMUNION OF DEAF MUTES.

BY MRS. E. M. GUTHRIE.

THEY at their birth had passed into retreat,
Retreat sublime! No sound, however sweet,
Nor faintest whisper luring soft to sin
On solitude God gave them, could break in.
Nor could the harsher tones of strife and woe
That so confuse and doth embitter so,
Mar the long silence. For this blotted sense
God had reserved a blissful recompense.
Great joy! The sound first waking in their souls
Shall be the anthem that unceasing rolls
Around the throne of God, an ambient sea
Of unimaginable harmony.
With this delight before them, low they kneel,
Nor speak nor hear the prayers, but trembling, feel,
Feel, with that quickened, concentrated force
God gives his voiceless children—kind resource—
The blessed thrill, like spring-time fragrance shed,
Of the dear present Jesus round them spread,
Feel, with a pulseless awe, that God is near,
And hearts stand still with tender love and fear.
White-robed and innocent, just purified
By the sweet flood from our dear Saviour's side.
That sacred flood, poured forth so free for all,
At Jesus' feet in the confessional—
These silent maidens bow—bow low in prayer
To Him who guards us with a shepherd's care;
To Him whom our great sin doth daily wound
With grief too deep for human heart to sound—
They pray for love—unbounded, burning love,
Sweet showers of grace descending from above;
Then their dumb lips outbreathe the contrite prayer,
Kyrie Eleison, devoutly there.
Kyrie Eleison, that every day
Our path may wind through virtue's pleasant way!
Kyrie Eleison, that we may be
Lost in thy love, O God, eternally!
Christe Eleison! Now doth angel wings
Ripple the stillness of the heart's deep springs,
And *Gloria in Excelsis Deo* swells
Like some warm stream from hidden fount that wells.
Affluent throbs of sound, that thrill the air,
Awake with tender joy beyond compare
The mystic echoes, heavenly sweet and dim
Of our dear Lord's angelic natal hymn.
In those mute hearts, and tones that on the ear
Of ancient shepherds fell, they, wondering, hear
Faint promise of what sound shall be in heaven
Should God at last vouchsafe their sins forgiven.
Their souls have caught the key-note to the song
The seraphim delightedly prolong,
And like the tropic breath of summer flowers,
Or view of green spring landscape, after showers,
It broods like wings above them. O, how sweet
To taste such quiet at our Saviour's feet!
The priest the altar kisses, then he turns,
While holy fervor in his bosom burns,
And God invokes: "The Lord be with your souls!"
Now, like the flow of waves, responsive rolls
The salutation: "With thy spirit be
The inspirations of the Trinity:"
That people! O, a tender maiden band
Led by our Queen's maternal hand,
How manifold their wants. Lo, he whose might
Mocks youth and innocence with crime and blight,
Lieth in wait to blast the flowers of earth,
And coils for prey beside the guarded hearth—
O, tender Mary, manifold the prayers
'Tis meet against the wily tempter's snares
For these to offer thee. And thus the flood,
Sweet tributary to the common good
Of their warm supplication, joins the tide
Claiming all graces for the Saviour's bride.
Then follow ancient rites, sweet rites, sublime
With the soft grandeur of the olden time;
With radiant, mellow mist of prophet days,
Kind mist at length dispelled by gospel rays.
Once more the *Dominus Vobiscum* swells,
And from the people's hearts the answer wells.
Then the fair throng with one accord arise,
While incense burns before the sacrifice;
And the grand symbol of God's saving grace
Thrice, as they stand, they each devoutly trace
First, on the forehead, that no blush of shame
May cloud the brow at our dear Saviour's name.
And on the lips, the sign that all confess
The Gospel tidings, with pure thankfulness:
Then on the heart, that all the cross may shine
In its warm chambers, making joy divine

Rest, like a halo, round the saddest hour
In which the budding soul breaks into flower.
Dear Cross! they little know who eager stand
To snatch the cankered joys on passion's strand,
Who dance attendance on life's petty pride
And bow to earthly pleasure deified,
What wealth is hid in thee! They little know
How tears of penitence and love will flow
To water joys which bloom to never fade,
Nor can they dream how, 'neath thy blissful shade,
Earth's sorrows are transformed, how deepest pain
Springs into lofty pleasure 'neath thy reign,
Like those high trees which seem at night to hold
Stars in their boughs, like flowers of molten gold,
Which drink from fibrils deep, in cold and night,
Their wealth of foliage and their stately might.
Those dear ones, whose white hands and earnest eyes
The tongue's lost ministry so well supplies,
Stand, as the chanted Credo thrills the air
From soft lips, consecrate to praise and prayer.
And the pure influence of the coming guest
Sinks in the holy hush of each young breast;
But when the touching tale of love so strong
Of God-made man subdues the sacred song,
Devout they kneel. O, that all men would bow
And own the boundless debt of love they owe.
O, that all men with ears to hear thy word
And tongues to speak thy praise, their strength would gird
With righteousness. O, Jesus! to thy breast
Thy stricken lambs are gathered to sweet rest;
Thou art the ear of deafness, and the bliss
Of tears and sorrow unto those that kiss
Thy Cross—speech of the dumb, sight of the blind,
Strength of the weak, if our delights we bind
And offer all to thee, though but the mite
Of penury, 'tis precious in thy sight.

And thus comes on the sacred morn
Just as the golden day is fully born
Unto these lives so hush. The rosy glow
Of horizontal rays falls soft and low
Upon the dewy earth—and, nestling warm,
Plays like the saint's light o'er each white-veiled form,
While breathless clouds, pearl-colored, hover nigh,
Like angel ushers, bending from the sky.
Bird voices in their forest choir suppress
Their gay, spring notes, as if in thankfulness
For hour so sanctified. St. Joseph's stream
Along its wooded banks, with gentler gleam
Winds, in its fond protection, the dear place
Sacred to thee, O Mary, full of grace.
The Holy Ghost descendeth, like a dove,
And hearts are drinking in a Saviour's love.
"Welcome to Thee, Thou Son of Righteousness!
Thou whom the archangels in their joy confess—
Archangels who, before thy august throne,
Cry holy, holy, thou art God alone
Who join us in this present sacrifice,
Wedding the praying earth unto the skies.
O holy, holy, holy, blessed Lord,
Be thy dear blood upon our vileness poured.
Come, precious Jesus—come, Incarnate God,
And in my burning heart take thy abode.
'Tis trembling to receive Thee. I am thine,
And Thou, O gracious Jesus, Thou art mine.
I know not earthly sound, but thou dost meet
Measure of melody more pure and sweet.
I know not human speech, but deep and clear
Thy voice vibrates the chambers of my ear;
And I a voice have found to answer thee,
Benign Redeemer, hasten thou to me!"

Thus pray, with hearts by heavenly grace imbued,
The maidens of a life-long solitude;
For faith, thrice blessed faith, within has wrought
Wonders transcending all the powers of thought.
Faith, like the kiss of sunshine on the bell
Of summer flowers in silent forest dell,
Has burst the buds of hope eternal there,
And wakened fragrant odors of deep prayer.

O, human art is weak, and human skill
Is crude and powerless the wants to fill
Of souls like these—but faith—calm stream—o'erflows
The desert, and it blossoms as the rose.

With this high gift at Calvary's feet they bow
To eat the Bread of Life. And solemn now
The priest's rapt voice in thrilling accents fall—
Behold the Lamb, who bears the woes of all!
Behold the Lamb of God, fit sacrifice
To show how deep our Father's mercy lies,
How broad his love, how strong his guiding hand
To lead from bondage to the Promised Land."

"Lord crucified, that thou shouldst enter here,
I am not worthy; speak the word of cheer
And I am healed." Now, nearer drawn, the priest
Proffers to them the sweet, celestial feast—
"May His dear Body to eternal bliss
Preserve your tender souls." Kind was the kiss
Of His Almighty breath on lips so mute
And soft as zephyr's eventide salute;
Subduing, as a mother's tearful smile,
And pure as sleeping babe, untouched by guile.
O, ye, whose joy it is to sometimes taste,
While weak and wandering, on life's desert waste,
The Bread of Life Eternal, ye can tell
Wherefore the tears from their deep fountain well,
And why so softly sighs each gentle breast
As the soul bows before her Royal Guest.

Dear maidens, long they tarried at the board
To feast and hold deep converse with their Lord,
Then from the place went forth with Him, their guide,
Their solitude forever sanctified.

THE POPE AND VICTOR EMMANUEL.

THE London *Tablet* translates the following from the *Spir*:

The Pope, informed that an establishment of a doubtful character, called the *Crystal Palace*, had been opened beside the College of the Jesuits, (at Rome) and justly alarmed by the fact, has written the following letter to the King of Italy:

"Sir, I am older than your Majesty, and, before you, I shall have to render an account to God of my actions.

"But the day will come when your Majesty, in your turn, will be called upon to answer for your actions before the Supreme Judge.

"But as we kings (*nous autres Rois*) are often kept by those who most approach us, in ignorance of what passes around us, I suppose that your Majesty has no knowledge of the infamous establishment to which the cynical paragraph enclosed, from a Roman journal, relates—an establishment contiguous to a school where young men are trained. I can not believe that if your Majesty had been informed of it you would have suffered it to exist.

A nobleman of his holiness's suite carried this letter to the Quirinal, and waited for the King's reply. The King, surprised, caused the Papal messenger to be introduced, and, after having read the letter, told him courteously that he would comply with the desire of his holiness.

Cavaliere Bolis was sent for in haste, and, by Royal order, the "Crystal Palace" was closed the same day. The King will pay any expense there may be connected with a suit which the proprietor of the house in question intends to bring for the purpose of obtaining damages. A Royal aid-de-camp carried his Majesty's answer to the Pope. It is a letter of three pages, which gave considerable satisfaction at the Vatican. Among other things, the King says he considers himself happy in having realized the unity of Italy, and that the only cloud that now darkens his life is, that he has not been able to bring about a reconciliation of himself with the Holy Father. The letter is thus signed: "Your Holiness' most devoted son,

VICTOR EMMANUEL."

CATHOLIC SCHOOLS AND UNIVERSITIES IN THE "DARK" AGES.

IN the fourth century, that arch-enemy of Christianity, Julian the apostate, by legal enactments against the education of Christians in the colleges and schools of the Roman Empire, sought to perpetuate this stigma of ignorance. This persecutor had the heartlessness to sneer at the ignorance of Christians, and to prohibit their education in the same breath.¹ It is a singular coincidence in the history of mankind, that England, after the reformation, adopted precisely the same iniquitous course toward Catholic Ireland. By her statutes, it was penal for a Catholic to teach school in Ireland; and yet, as if exulting with fiendish delight at the mischief which this iniquitous law was calculated to produce, you might hear her loud and long-protracted notes of triumph over the ignorance and debasement of the Irish—a triumph not justified, however, by the facts, notwithstanding every English Protestant effort to "foster ignorance!"

The most usual device of Protestant writers is, to accuse the Catholic Church of promoting ignorance, especially during the Middle Ages, in order that, availing herself of the general darkness of that period, she might the more easily establish her erroneous principles! This theory has been so often and so boldly stated that it has almost passed current as truth in our enlightened age. Does the Catholic ask the Protestant to inform him when even one of the Catholic doctrines against which he protests had its origin, at any period after the Apostolic age? Perhaps some other answer may at first be hazarded; but, when driven from every other position, the answer will probably be, that the doctrine in question originated in the "dark" ages! And when asked, further, when and where it was first broached during that period, the respondent shrouds himself triumphantly in the darkness of these ages, as in a panoply of strength, and thinks himself clad in a mail of proof. We have more than once been amused at such exhibitions of polemical skill.

And yet this argument, or rather subterfuge, has not even the merit of speciousness or plausibility. To borrow an expressive figure from the schoolmen of the "dark" ages, it is *lame of both feet—utroque claudicat pede*—the premises are not true; and if they were, the conclusion would be a *non sequitur*. In other words, it is not true that the period in question was so dark as it is represented; and even if it had been tenfold more dark than it is alleged to have been, it would not thence follow that Christianity could then have been more easily corrupted than at any other period.

To begin with this last position: did Christ anywhere say that literature was intended to be a distinctive mark of His Church? or that His promises to the Church were to depend for their fulfillment on the literary qualifications of His followers? Was the promotion of human learning a *principal* object of His Divine Mission? Had it been so, would he not have selected, as the heralds of His Kingdom, men of talents and gifted with human learning, rather than poor, illiterate fishermen?

And yet Gibbon, Tytler, and other historians much in favor among Protestants, are in the habit of eulogizing this apostate, as the greatest philosopher and legislator of his age, while they have little but reproach and sneers to bestow on such men as Constantine and Theodosius! Another proof, this, of the tender feeling of kindred amongst errors of different hues!

Would He not have sought out and commissioned, to found His Religion, the philosophers and rhetoricians of Greece and Rome, in preference to twelve unlearned men selected from the lowest walks of life in Judea? The truth is, that "He chose the foolish things of the world, that He might confound the wise—and the weak things of the world that He might confound the strong—and the mean things of the world, and the things that are contemptible, and things that are not, that He might destroy the things that are; that no flesh should glory in His sight."² It was a leading maxim of His Kingdom, that "knowledge puffeth up, but charity edifieth."³ He promised that the "gates of hell should not prevail against His Church, built upon a rock,"⁴ without even once intimating that the fulfillment of this solemn promise was to depend on the encouragement of human learning by His Church.

The other foot of the argument is equally lame. The Church has, in fact, always promoted learning, even in the most calamitous periods of her history. Men of every shade of opinion are beginning to pay this homage to truth. In Germany, in France, in Italy, and in England, writers of distinguished ability, without distinction of creed, have applied themselves, with singular industry and success, to exploring the hitherto neglected treasures of mediæval literature.⁵ And the man who, with the result of all these literary labors before the world, will still persist in calling the middle ages *dark*, only exhibits the *darkness* of his own mind on the subject, and resembles one who, blindfolded at mid-day, should persevere in declaring that it was as *dark* as midnight!

It were impossible, in one paper, to enumerate all that the Catholic Church did during the middle ages to promote learning. A volume would scarcely do justice to so ample a theme, and one so fertile in facts. All that we purpose to do at present, is, to furnish a summary sketch of the schools and universities founded by the Church during that period.

From the earliest ages, schools and colleges grew up under the fostering care of the Christian Religion. The most celebrated in the early Church were those of Rome, Alexandria, Milan, Carthage and Nisibus. Who has not read of the brilliant Christian schools of Alexandria in the third century? When Christian youths, even amidst the lowering storm of persecution, were seen eagerly thronging the academic halls, to drink in the teaching which fell from the eloquent lips of the great Origen! Their ardour for learning could not be quenched, even by the blood of almost numberless victims, who fell under the sword of a Decius and a Valerian. Who has not heard of the glory shed upon the schools of Carthage and Rome by the great Augustine, in the beginning of the fifth century? Though Africa was his country, yet this great man preferred the school of Rome, and determined to reflect on this city the lustre of his talents. "The chief cause of my going to Rome," says he, "was my hearing that young men studied there more quietly, and that they were kept in order by a better discipline." In these earliest models of Christian schools, sacred was justly preferred to profane learning; the objects of the former were higher and nobler. Yet the latter was also cultivated, and was made to shine with light borrowed from the former. Great men then thought that human learning had attained its highest standard of excellence, when its teachings were most conformable to heavenly wisdom; when it reflected most the light of Divine Truth—of God. To meet on his own ground the votary of mere human learning, the Christian scholar was compelled to descend from his lofty eminence into the arena of the Platonic and Aristotelian Philosophies. The result of this condescension was, however, to elevate pagan philosophy, rather than to lower the loftier standard of Christian wisdom. At that period, Plato had the ascendancy over the Stagirite, particularly in the school of Alexandria; the latter, however, almost entirely eclipsed his more brilliant rival during many subsequent centuries. The famous Medicean School of Florence, in the 15th and 16th centuries, restored Plato to his pre-eminence; and F. Schlegel, greatly prefers him to Aristotle. The Christian Schools borrowed from both what suited their purposes; and though exclusive partiality for Plato betrayed Origen and other professors into some errors and occasional extravagances, yet the influence of the ancient philosophy, thus moulded to the Christian standard, was

1 1. Corinth. I: 27 seq.

2 1. Corinth. viii. 1.

3 Math. xvi. 18.

4 The principal writers on this subject are in Italy, Muratori, *Dissertationes de Antiquitatibus Medii Ævi* 6 vols. folio; Tiraboschi, *Storia della Letteratura Italiana*, 28 vols. 32 mo. Bettinelli, *Risorgimento della Letteratura Italiana*, 2 vols. 8 vo. Andres, *Storia di ogni Letteratura* 6 vols. 4-to. Battini—*Apologia dei Secoli Barbari* 3 vols. 12 mo., besides many others. In Germany, Heeren—*Geschichte des Studiums der classischen Literatur im Mittelalter*—Voigt—*Geschichte Preussens*, etc. In France, Guizot, and, not to mention a host of others, the Jesuit, F. Cahier, who, over the signature "Achéry" has lately written a series of very learned and able articles on this subject, published in the *Annales de la Philosophie Chrétienne*, upon the treasures contained in which we shall draw copiously in this Essay. We shall also occasionally draw on Digby's great work, "*The Ages of Faith*," in which the reader will find every thing on this, and almost every other subject—gold, silver, precious stones, wood, stones, hay, and stubble." put together with at least as much learning as order. This work is, in truth, an abyss of learning—*abyssus multa*.

5 Lectures "On the Philosophy of History," vol. 2.

generally highly beneficial. The Church allowed a reasonable latitude to her children, interposing her authority only when the precious deposit of faith was endangered.

For three centuries after her conversion to Christianity, Ireland took the lead of all Europe in the cultivation and promotion of literature. From the middle of the fifth to the middle of the eighth century, she carried on a "crusade of learning" throughout all Europe. While the tide of barbarian invasion was rushing over the continent, burying under its turbid waves the relics of ancient literature and civilization, the "Emerald Isle of the Ocean" was devoting the repose which Providence then granted her to the practice of religion, the founding of schools, and the cultivation of letters, sacred and profane. The first of the northern nations to enter into the fold of Christ, she was destined to become a great instrument in the hands of Providence, for the conversion and civilization of the others. A bright light then shot up from Ireland, which illuminated the whole Western world! To give one instance of the flourishing condition of her institutions of learning during the period in question; it is well known that the monastery of Benchor contained no less than three thousand monks, besides scholars almost innumerable. Fired with enthusiasm, Irishmen visited almost every country in Europe, leaving behind them splendid institutions of learning and religion—for these two always went hand in hand. Irishmen established the monastery and school of Lindisfarne in England, of Bobbio in Italy, of Verdun in France, and of Wartzburg, Ratisbon, Erfurth, Cologne, and Vienna in Germany; to say nothing of their literary labors in Paris, throughout England and elsewhere.¹

(To be Continued.)

¹ For full particulars on this interesting subject, see Moore's "History of Ireland," vols. 1. See, also, Annales de la Philos. Chret., Art. 7, at Sup.

THE WATER OF THE GROTTO OF LOURDES.

THE cures of diseases, and the alleviations of distresses, and the spiritual comfort obtained under sufferings, by the application of the water from the miraculous torrent at Lourdes, specially blessed by Our Immaculate Lady, have made the possession of the water of this torrent sought after by tens of thousands of the faithful. There is not a week in which we do not receive many inquiries as to how, and where this water may be procured. As these inquiries are, always, from intelligent Catholics, they understand the difficulties. They know that nothing, directly or indirectly, can be paid for this water, except for the actual cost of labor, receptacles, and cost of transportation.

It is simply to discharge ourselves from the attempt to answer applications, at the rate of a hundred a month, which answers we can only make by saying we do not know, that we offer the following suggestion: The supply of the water from this torrent, that burst forth, miraculously, in presence of a crowd of witnesses, is without limit—at its source. Catholic piety has suggested to build, at this miraculous torrent, a splendid church, in honor of Our Lady, the Immaculate Virgin Mother of God. It is most fitting and proper that American Catholics should contribute their part to this work of devotion. An understanding might be had, among these contributors, that, out of their offerings, so much should be taken as would be needed to have the water of this miraculous torrent sent to some depot in America—naturally New York—either in barrels, or in cases of litres, and duly stamped with the seal of authenticity. Once, through the great kindness of the Very Rev. Father Pelamorgues, we received some litres of the water of Lourdes, thus duly authenticated. But as bees know how to find flowers, our supply was soon gone. We have known of a barrel of this water, having passed the Custom House in New York, to the address of the celebrated Superior of a religious community, out West. But, that there may not be ten thousand letters sent to that Superior, who has no time to answer them, we have no right, publicly or privately, to say who it is.

But, as it is not difficult to obtain the water of the Grotto of Lourdes, in any quantity, by proper effort, is it out of propriety for us to suggest that some accredited person, in New York, might be made the depository of the offerings of the faithful, for the building of a splendid church, in honor of our Immaculate Lady, at the Grotto of Lourdes; and that the same person would, out of charity, provide for receiving and distributing, out of the contributions sent him, this water, the efficacy of which, even in this country, has been so often recognized? Would it not be worthy of the charity of the Very Rev. Father Bapst, Provincial of the Jesuits here, to ask one of the Jesuit Fathers to take this matter under his responsible control? We freely and gladly offer the columns of the *Freeman's Journal* for the acknowledgment of all sums—from a dollar upward—given for the building of the great church at Lourdes, on the conditions proposed, if some Religious—and who more fitting than a Jesuit?—will accept the doubly-charitable work.—*Freeman's Journal*.

MOTHERS, PUT YOUR CHILDREN TO BED.

SOME mothers feel it to be a self-denial to leave their parlors, or firesides, or work, to put their little children to bed. They think that the nurse could do it just as well; that it is of no consequence who "hears the children say their prayers." Now, setting aside the pleasure of opening the little bed and tucking the darling up, there are really important reasons why the mother should not yield this privilege to any one. In the first place, it is the time of all times when a child is inclined to show its confidence and affection. All its little secrets come out with more truth and less restraint; its naughtiness through the day can be reproved and talked over with less excitement, and with the tenderness and calmness to make a necessary permanent impression. If the little one has shown a desire to do well and be obedient, its efforts and success can be acknowledged and commended in a manner that need not render it vain or self-satisfied. We must make it a habit to talk to our children, in order to get from them an expression of their feelings. We can not understand the character of these little beings committed to our care unless we do. And if we do not know what they are, we shall not be able to govern them wisely, or educate them as their different natures demand. Certainly, it would be unwise to excite young children by too much conversation with them just before putting them to bed. Every mother who carefully studies the temperament of her children will know how to manage them in this respect. But of this all mothers may be assured, that the last words at night are of great importance, even to the babies of the flock; the very tones of the voice they last listened to make an impression on their sensitive organizations. Mother, do not think the time and strength wasted which you spend in reviewing the day with your little boy or girl; do not neglect to teach it how to pray, and to pray for it in simple and earnest language which it can understand. Soothe and quiet its little heart after the experience of the day. It has had its disappointments and trials, as well as its play and pleasures; it is ready to throw its arms around your neck and take its good-night kiss.—*Mother's Magazine*.

NEWSPAPERS AND EDITORS.

NOTWITHSTANDING the unfavorable aspect of the weather last Sunday evening, Irish-American Hall, on Howard Street, was crowded with people anxious to hear the promised address of Robert Ferral on "Newspapers and Editors."

The speaker began by remarking that he had chosen the subject of "Newspapers and Editors" because of having been some fifteen years in the business, passing through all its stages, from printer's devil to editor and proprietor. He then paid a glowing tribute to the memory of Father Mathew, whom he styled the great Apostle of Temperance, who had converted 300,000 people in three months from the paths of drunkenness to sobriety and usefulness. Mr. Ferral next applied himself to the subject of his address, taking up first the mission of the press, which was to purify public morals and elevate mankind. The newspaper, he said, is the schoolmaster at the fireside, the teacher of the people, the headlight of civilization. Where the press was unfettered and independent, free to consider and treat every subject in a bold and straightforward manner, it was impossible that either ignorance or tyranny could long prevail. It was the foe of despots, the scourge of wrong-doers and the champion of human rights. The lecturer then passed in review several kinds of journals, referring to England, Ireland, France, Germany and the United States, and saying that the condition and tone of the press in each country was a criterion by which to judge them. Sensation newspapers, which had nothing to recommend them but a base pandering to a vitiated and depraved taste, were spoken of as libels upon honorable journalism. The bright, wide-awake, enterprising journal, that not only kept up with the times, but generally went ahead of public opinion in the fearless denunciation of wrong and vindication of right, was deserving of the first consideration and the most substantial patronage. The time had gone by for merely party journals. Every paper must depend on its merits for support. Distinguished editors next came under his observation, and among them were mentioned Greeley, Bennett, Raymond and a number of others. The lecturer considered Horace Greeley the best representative newspaper-man our country had produced. He came up to his ideal, possessing brains, nerve, enterprise, judgment, and what is, perhaps, of more importance than all else, kindness, conscience and moral honesty. Among poet-editors, George D. Prentice, Bayard Taylor, N. P. Willis, Thomas Davis, Father Ryan, of Charleston, and John R. Ridge were named as worthy of honorable mention.

LORD DERBY ON RELIGIOUS INTERESTS.—At the Lancashire annual general sessions, on Thursday week, there was a discussion about the appointment of Catholics on committees, *apropos* of a statement which was recently made to Mr. Bruce, the Home Secretary. In the course of the discussion, the Earl of Derby said that if asked on the general issue, he should first say that he conceived that in that court, as in all other places where appointments of an administrative kind were in question, what they ought to look to was not the religious opinion of any individual, but simply his ability to perform in an efficient manner the duties which would be imposed upon him. If, therefore, there were any allegation that Roman Catholic magistrates, or magistrates belonging to any other religious body, had been purposely kept from the performance of certain duties, he should say that that was a grievance deserving the fullest inquiry; and he should say if the allegation were justified, that very great blame would be attributable to those who had so excluded the

members of any denomination; but he must say that he strongly deprecated the theory that any set of men were entitled to be admitted in certain numbers to committees for county purposes, or with other administrative functions, merely on the ground that they belonged to a certain religious denomination, and that, as such, they should have a separate and special interest. He did not think this was a pretense which could be fairly put forward, and he, for one, should not be willing to support it.—*London Tablet*, June 4.

REPARATION OF STRASBURG.—The official report of M. Klotz, architect to the Cathedral of Strasburg, states that the cost of reparations rendered necessary by the Prussian bombardment will be 598,000 francs. A quarter of a million of francs is required for the stone works; new roofs, 187,000 francs; repairs to the painted windows, 143,128 francs. During the twenty-four days' bombardment, the Cathedral was struck in more than three hundred places; the debris amounts to more than three hundred cart-loads.

CITY ITEMS.

A baby camel was born at Woodward's Gardens, February 3d.

The thirty-fifth vessel to load wheat at Vallejo has arrived at that port.

The police officers will don their new uniform to-morrow (Sunday).

The opposition boat between this port and Humboldt Bay has been withdrawn.

The preliminary course of lectures of the Toland Medical College commenced Monday.

Two hundred Mormons have been ordered to found a settlement in Arizona, near the border.

Articles of corporation of the San Joaquin and Tulare Narrow-gauge Railroad Company have been filed.

POSTMASTER STONE has received an invoice of one-cent newspaper wrappers, of the new form, from the East.

John Collier, first collector of San Francisco, died at Steubenville, Ohio, on Sunday, of jaundice, aged eighty-four years.

J. C. Williamson, the comedian, was married Sunday, by Archbishop Alemany, to Miss Maggie Sullivan, better known to theatre-goers as Maggie Moore.

The new amphitheatre on Sutter Street, between Montgomery and Kearny, will be opened next week by a large circus troupe. It will seat two thousand persons.

Thomas Lowey, who jumped into Mission Creek the other day and was rescued, was pronounced insane on Monday and committed to the State Insane Asylum.

The Pacific Coast Wrecking Company has received another shipment of treasure from the wreck of the *Leocadia*. The coin will be on exhibition in a few days.

A horse driven by Joseph Castleman ran away on Third Street, Saturday evening, throwing the driver out of the buggy with such violence that he was seriously injured.

DURING the month of January there were 301 deaths in this city—200 males and 101 females; 268 were whites, 28 copper colored, and 5 black; 152 foreigners and 105 native Californians.

A letter addressed to Rev. Mr. Stebbins, urgently requesting him to continue his labors as pastor of the Unitarian Church, has been signed by all the congregation, and by many other citizens.

John M. Walter died at the Pest-house, last week, from the malignant small-pox. He contracted the disease at St. Louis, and was stricken down thirty-six hours after his arrival in San Francisco.

The new fire company was organized on Friday night of last week, with the following officers: Christopher Cox, foreman; Harry Reynolds, engineer; Chas. Edwards, driver; H. Freeman, stoker.

A man named James Gardner, who for some time past has been living in a small shanty on the beach, near to the spot at which the ship *Visalia* was wrecked, was found dead in his bed on Monday.

During the week ending on the 4th of January, property in Mission Bay to the value of \$900,000 was deeded to Leland Stanford and the Contract and Finance Company, in about equal proportions.

Supervisor Goodwin has been advised by the City and County Attorney that a county officer can not, under the Code, be out of the State more than thirty days without the consent of the Legislature, without forfeiting his office.

Mrs. Sophia S. Louderback, mother of Judge Davis Louderback, of the Police Court, died on Monday morning, at her residence on Virginia Street, after a protracted illness. Mrs. Louderback was in the 63d year of her age.

Another earthquake shock was felt in the city and vicinity at a quarter past 3 o'clock Monday morning. It was slight, yet was noticed by a large number of people, some of whom were awakened from sleep by the unpleasant sensation.

JUDGE MORRISON has overruled the point raised in the street assessment suits against the validity of complaints in which the streets on which the property assessed is situated, were named without stating in what city the streets were situated.

A Salinas special of the 4th says: In the matter of Benjamin Bushell, committed on a charge of murder. On *habeas corpus*, Judge Been, to-day, refused to receive the proceedings of the committing magistrate, and remanded the prisoner. He will probably get bail.

Captain K. Kenny, of the Hibernia Rifles, was, on Wednesday evening, presented with a gold chain and locket, and a complimentary address, by the members of his company. The presentation took place at his rooms, corner of Howard and Fourth streets.

The County Recorder states that some corporations newly formed have not obeyed Section 364 of the Civil Code, which requires all by-laws of corporations to be filed and recorded in the office of the County Recorder of the county where the principal place of business is located.

Articles of incorporation have been filed by the Wine Dealers Gazette Association. Object, to publish a newspaper, and do a general publishing business. Trustees: M. S. Whiting, Chas. Hosmer, Wm. M. Hussey, Warren Loud and R. G. Ring. Capital stock, \$100,000, in shares of \$1,000 each.

According to the sworn statement and account of sales of real property belonging to the Harry Byrne estate, sold at auction January 8, 1873, filed in the Probate Court Saturday by E. R. Carpenter, administrator, the total receipts from the sale were \$8,975; expenses, \$346.88; net proceeds, \$8,628.12.

ST. PATRICK'S DAY.—The delegates from different sections met at Irish-American Hall on Sunday last. It was determined that the celebration should consist of a grand military and civic parade, oration, poem, and vocal music. James Bassett, the Supervisor in the Fourth Ward, was chosen Marshal of the day. For orator, Fathers Prendergast, John Hamill and P. J. Kane were placed in nomination, but the Committee adjourned without arriving at a conclusion. Another meeting will be held on Sunday afternoon.

ST. PATRICK.—The Twentieth Anniversary ball of the Sons of the Emerald Isle Benevolent Association will be held in La Grande Armory Hall, corner of New Montgomery and Minna streets, on Monday evening March 17th, 1873. Alpers' full quadrille band will furnish the music. John Blake, the celebrated Irish piper, has been secured for the occasion, and those who do not feel inclined to trip the "light fantastic" can enjoy themselves by dancing reels and jigs, at intervals during the evening, to their favorite tunes on the Bagpipes. Tickets, admitting a gentleman and ladies, one dollar.

PACIFIC COAST.

There are twenty-seven newspapers published in Oregon.

Seventy persons died in San Francisco during the past week, of which 40 were males.

The Marysville Woolen Mills are working up a quantity of cotton grown in Merced County.

San Diego has a teacher named Miss Skinner, and now the youngsters don't want to go to school.

The mines of Winnemucca are looking finely, and several new companies have commenced work.

Owners of reclaimed swamp-land on the San Joaquin are setting out large numbers of cypress trees.

An order has been received by a dealer in San Francisco to ship 100 rabbits of the flop-eared variety to Japan.

Several farmers of Monterey County, in the vicinity of Castroville, are going largely into the cultivation of flax.

Those engaged in the raising of sheep are congratulating themselves on the favourable outlook for the coming season.

Navigation on the San Joaquin River, which has been suspended for the past few weeks, will be resumed this week.

The Oil Company at Salem has now under contract, some 6,000 acres of flax crops for 1872, principally in Linn County.

Trout from lakes Tahoe and Donner are being shipped to Sacramento, where they readily bring from 35 to 40 cents per pound.

The open, mild winter, so far, has proved excellent for cattle in the Tulare Lake and Lost River section, the feed being unsurpassed.

New San Diego, about four years old, has a population of 3,000. The assessed valuation of taxable property is \$1,500,000.

Seeds, cuttings, bulbs, roots, etc., may be transmitted through the mails in packages of four pounds, at the rate of one cent for each two ounces.

Joseph Castleman, a well-known citizen of San Francisco, was thrown from his buggy, on Third Street, February 1st, and sustained serious injuries.

It is said that Senator Cole expects to receive, from President Grant, a nomination to the position of Minister to one of the South American Republics.

The transfer of the San Francisco and North Pacific Railroad was made at Santa Rosa February 1st. The amount named in the deed was \$1,000,000.

J. W. Dunne, actor, formerly of California, was married in Salt Lake City, January 28th, to Miss Alice Decker, a daughter of one of Brigham Young's wives.

A project is on foot to construct a good road from Calistoga to Bartlett Springs. Also, one for the construction of a road connecting Colusa and Lake counties.

In the case of B. H. Kerrick, vs. A. G. Stonesifer, at Modesto—a suit for \$50,000 damages for an assault—the jury found a verdict for plaintiff for \$1,500.

The jury having disagreed in the case of John R. Fagan, at Modesto, charged with murder, the court ordered that he be admitted to bail in the sum of \$10,000.

At Toana, Nevada, February 1st, the Central Pacific Company's round-house was entirely consumed, three engines burned and others damaged. The town came near being burned.

The people of San Francisco are becoming interested in the San Joaquin and Tulare narrow-gauge railroad. One gentleman has taken fifty shares, and others are preparing to follow it.

A cotton-growing association is to be organized, which will purchase 10,000 acres of land in the San Joaquin Valley, and begin planting in April, under the superintendence of W. G. Allen, Jr.

James Johnson is on trial in the San Francisco Municipal Court for burglary. He is one of the parties who exchanged shots several times with the arresting officers, Ward and Ayers, last October.

By telegraph received from Washington, J. M. Eckfeldt has received the appointment of Acting Superintendent of Construction of the new United States Mint, vice W. P. C. Stebbins, deceased.

A dispatch, dated Virginia City, February 3d, states that an altercation took place between two men named Mat Darrigan and Dutch Frank, in a saloon in that place, which resulted in the death of the latter.

W. J. Forbes issues the prospectus for a new daily paper in Salt Lake City, to be called the *New Endowment*. It will be anti-Mormon. This will make five dailies in a city of twenty thousand inhabitants.

Eppinger, of Shingle Springs, who is a large dealer in El Dorado wines, some time since shipped some wine to Hamburg, which was sold at once, and said to be superior, by the buyers, to the German wines.

A Douglas County, Oregon, paper says: There is more sickness in this county now than ever before since its settlement. The measles and whooping-cough are the most prevalent. The doctors are kept busy.

A much larger area of grain is being sown in Douglas County than ever before. The farmers think, by raising more grain, they can hold out better inducements to buyers, and cause grain to bring a better price.

The Suto Tunnel is now a distance of 3,635 feet. Very little water is met with at present. Good progress is being made in the shafts that are being sunk on the line of the tunnel, though some of them are pretty wet.

The depreciation of property in Havilah is without precedent in any of the old mining camps in the State. The best of the occupied buildings there may now be purchased for a less number of cents than it cost dollars to erect them a few years ago.

Colonel H. L. Preston, who has a fine vineyard on the east side of Russian River, about two miles from Petaluma, has received about three thousand almond-trees, which he is setting out in his grounds. It is his intention to plant ten thousand in all.

Nearly all the horses in Steptoe Valley, State of Nevada, are down with the epizootic. On the road from Toano to Pioche, many wagons loaded with merchandise are to be seen standing in the desert, the animals belonging to which died of the disease.

George W. Carey, of Polk County, Oregon, informs the *Mercury* that large quantities of grain have been sown by the farmers of that county during the present season, and that the early prospect for large crops was never more flattering than at this time.

In the opinion of many large owners of horses in eastern Nevada, the horse disease now prevailing to such an alarming extent in that part of the State was brought on by feeding Eastern grain. They are of the opinion that the germ of the disease is in the grain.

Says a special dispatch from Virginia City, Nevada, of February first: In the District Court, this morning, Judge Rising sentenced William Curran to one year's imprisonment in the penitentiary for the crime of an assault with a deadly weapon with intent to commit murder.

"Of the forty teachers of Siskiyou County, only two are subscribers for an educational journal." So says an item in the papers; but we have not yet seen a profoundly educational journal worth subscribing for, and it is very probable the two have thrown away their money.

The *Olympia Courier* says: "This is the 25th day of January. Grass is growing rapidly; trees are budding and Nevada ice is being delivered to customers at this place, at three cents per pound. Think of that ye residents of the frozen regions to the eastward of the Rocky Mountains."

The work of development is being carried on in the Edgar division of the Beecher Consolidated Mine, near Hamilton and, is exposing large masses of high-grade ore. The Stanford Mill, which has been a long time idle, will start up as soon as the condition of the road will admit of hauling.

An attempt was made Friday night to burn the town of Hamilton, Nevada. A lot of rubbish and wood, in an empty building, was saturated with coal-oil and fired. Fortunately, it was discovered and extinguished before it made good headway. This is the third or fourth attempt made this winter.

Among the persons, in Watsonville and Castroville, who took stock in Levi Stevens' patent for creating heat by means of an oxy-hydrogen furnace, are Dr. Ireland, T. S. Roberts, J. Blackburn, James Waters, A. Craig, A. Lewis, R. M. Shackelford, C. S. Abbott, Wm. Vanderhurst, W. P. L. Winham and J. D. Carr. The invention promises to prove a success.

Up to December 21st, 1872, says the *Seattle Dispatch*, Jay Cooke & Co, financial agents for the Northern Pacific Railroad Company, had sold \$17,500,000, of first mortgage bonds of that road. On the 2d of January the semi-annual interest was paid, amounting to \$769,355, coin. The same paper learns, from an undoubted source, that the Directors have let contracts for the building and equipping of 300 miles of the road on the Pacific division this year.

The interest paid on the bonds issued by the Central Pacific Railroad Company may be stated as follows: On the first mortgage bonds of the Central Pacific Railroad, say \$2,000,000, in round numbers. On the Vallejo system of railroads about \$700,000. The company probably pays at this time on the indebtedness of all their roads not much less than four millions of dollars annually. This does not include Government bonds, in relation to which a controversy has arisen recently at Washington.

The *Sacramento Union* is informed that Mrs. Jennie Hunt, wife of Dr. Hunt, of Nevada City, Nevada County, California, and Mrs. T. B. McFarland, of Sacramento, California, are heirs of the great Edwards estate, lying in New York city, which fell to the heirs of Robert Edwards on July 19, 1871, at the expiration of a ninety-nine years' lease. This estate is of immense value, being estimated to be worth \$82,000,000. H. E. J. Boardman, one of the leading attorneys of Iowa, is agent for a

number of the heirs. This estate is in a prosperous condition, and an early settlement and distribution are confidently expected.

FESTIVAL AND BAZAAR.—A festival and bazaar was commenced at Washington Hall, Brooklyn, on Thursday last, for the benefit of St. Anthony's Church. Before going to press, we had no opportunity of getting a report of the proceedings. The programme announced that on Thursday evening there would be a lecture by Dr. J. C. Shorb, of San Francisco; on Friday evening a lecture by Hon. Zach. Montgomery, of Oakland, and on Saturday evening a grand concert, for which occasion a number of ladies of San Francisco and Oakland had volunteered their services. We shall have a full account of the festival in our next.

The *Nevada Transcript* of February 1st has the annexed: We have at last had a snow-storm, and the miners seem happy. On Thursday at 2 o'clock, we are informed, the snow was three inches deep at Omega and six inches on the ridge this side. At Eureka, on Thursday, the snow was about six inches deep. During the night of Thursday the amount in the mountains must have been considerably increased. Yesterday morning the snow was four inches deep in this city, and the hills on all sides were covered with a white mantle. The snow must have fallen some distance below this place toward the foot-hills. The storm continues, and we are getting more of the "beautiful snow." There has been snow at Grass Valley and other points in the lower part of the county.

HYMENEAL.—There was quite a large attendance at St. Rose Church yesterday afternoon of those desirous of witnessing the marriage ceremony between P. H. Breen and Miss Maggie M. Kilgariff, both of this city. The ceremony was performed by Rev. Father Scanlan, and that sacrament was followed by the nuptial mass, in which the newly-married couple partook of the Sacrament of the Lord's Supper. O. J. McCoy, of San Francisco, acted as groomsmen, and Miss Maggie Murphy, of Sacramento, did the duties of bridesmaid. After the services at the church, the newly-wedded, with invited guests, repaired to the residence of the bride's mother, where the usual congratulations passed and a bounteous collation was spread, to which full justice was done. By the afternoon train the happy couple left for the Bay to enjoy their bridal tour.—*Sacramento Union*.

MEXICO.

OUR late Mexican exchanges contain the following: General Manuel Lozada, the Indian ruler of the Canton of Tepic, State of Jalisco, sent a deputation to President Tejada in reference to the troubles in Tepic. The result is not known, but Tejada is determined to enforce the laws.

The exportation of money from Mexico last year amounted to \$20,000,000. There is said to be in circulation \$100,000,000 yearly. The last *conducta* sent to Vera Cruz carried \$2,436,656.48.

The Governor of Durango has ordered a mounted patrol to travel through the State and hunt down bandits and robbers with a vengeance. Other Governors will do likewise.

The French residents of the Capital are grateful for the Act of Congress which declared free of all duties the \$31,000 subscribed for the benefit of France.

The Federal troops under command of Gen. Treviño, which rebelled against Juarez, have been again incorporated with the national army.

The son of Ex-President Carrera is reported to be preparing for an invasion of Guatemala, Central America. He has his head quarters at Comitán, State of Chiapas.

Of the two fiery youths, who lately fought a duel at Tepic, (a woman at the bottom of it, of course,) one has gone to the happy hunting-grounds.

Very rich copper mines have been discovered at Icateapam, State of Guerrero.

A newly-discovered plant, the Tallancuaye, is said to have marvelous medical qualities for curing cancers, and, properly prepared, is an antidote for the most deadly poisons.

Congress passed a law establishing legations in Spain, Germany and Guatemala, appropriating therefor, respectively, \$28,350; \$25,950 and \$19,500.

The *Orquesta*, City of Mexico, published a manifestation against the railroad schemes of General Rosecrans, declaring them to be dangerous to the working classes.

Very rich gold and silver mines have been discovered in the Sierras of San Juan. A company to work them has been formed in Vera Cruz.

The Geographical and Statistical Society of the City of Mexico have received portions of an aerolite, which fell lately, and scientific men pronounce the material to be the same as that composing our earth.

There are seven cotton-mills in the valley of Mexico, which turn out cotton cloth to the value of over \$2,000,000 yearly.

The German bark *Caroline* foundered in the harbor of Vera Cruz, having on board 1,667 packages for the Mexican Railroad.

General Diego Alvarez has been triumphantly elected Governor of Guerrero, over General Figueroa, who made a vigorous fight.

Journals published at the Capital give glowing accounts of the inauguration of the Mexican railroad.

STOP telling your innocent, confiding, trembling children about ghosts and hobgoblins. You are throwing a sorrow upon their hearts that will cling there through life. How many mothers there are who quiet their children by saying: "The bug-a-boos will come and take you off!" "Come, old nigger, come and—well, will you hush, then, right this minute?" The child believes all its mother says; and why shouldn't it? It ought to believe. This is a filial duty. The sobbing, fluttering heart is quiet, but not composed. Those fearful eyes closed in a dream of terror; the child dreams—but, oh! who can tell the sadness of the child while it dreams in a sleep frightened upon it by alarms of all that is terrible, as well as repulsive?

PUBLISHERS' DEPARTMENT.

To the Catholics of the Pacific Coast:

At this time, when we find the country flooded with newspapers and periodicals, laying high claims to respectability and fairness, and which a Catholic, even, could not exclude from his house, without laying himself liable to the charge of bigotry, filled with open attacks upon the Church, or, worse yet, with insinuations and innuendoes; when we find our public and private libraries stored with pretended histories and other writings, assuming to be standard works, in which the motives and actions of the Church are falsified and misrepresented; when it has come to pass that a Catholic must be under the necessity of scrutinizing closely every book or paper he puts in the hands of his children, that their minds may not be poisoned by the base slanders and malicious insinuations so often rung into the fashionable literature of the day; when we find that even those of the secular Press which are most inclined to do justice to our cause, dare not, for fear of losing patronage, raise a voice against the recent acts of high-handed tyranny exercised by European and American Governments, by which holy men of prayer, whose only offense was that their purity of life was a reproach to sin, were banished and their goods confiscated; when we find the children of so many Catholics who have been careless enough to let them roam free over this field of corrupt literature, torn from the bosom of the Church, and lost to her saving influence; when, in short, we can trace most of the evils which affect religion and society to a false education and a false literature, it would be criminal in us, who profess to love our Holy Mother, the Church, above all our earthly possessions, not to recognize the power of the Press, and turn that mighty power into an instrument of good.

We do not underrate the exertions of our Prelates and Priests—those holy men who have laid all their worldly ambitions and pleasures upon the Altar for Jesus' sake; but their voices will not reach all that can be reached by the Press. Neither can they take up and discuss to their flocks those topics which are legitimate for newspapers, pamphlets, periodicals, and books. The Press must be auxiliary to the labors of the priesthood. Our Holy Father Pope Pius IX, in 1851, said: "Providence seems to have given, in our day, a great mission to the Catholic Press. It is for it to preserve the principles of order and of faith where they still prevail, and to propagate them where impiety and cold indifference have caused them to be forgotten."

Considerations such as these have led to the incorporation of THE CATHOLIC PUBLICATION COMPANY, with a Capital Stock of Twenty Thousand Dollars, divided into Two Thousand Shares of Ten Dollars each, for the purpose of publishing a newspaper at the city of San Francisco, which shall fill the want, felt by all, of a good Family Paper, and which shall be, at all times, an earnest defender of the Church; and for the purpose of printing and publishing such other matters as may be useful to the Church, or as the Company may be employed to do. It is expected that this Stock will be subscribed in small amounts, and the active co-operation of all Catholics is earnestly solicited, both in taking the stock and in extending the circulation of the newspaper and other publications of the Company.

The Company will not publish a paper, the organ of any party or nationality; but while they will claim for it an independence of expression on general subjects, and while they will disclaim all intention of holding the Church responsible for its utterances, and while they would not expect to accomplish the impossible task of pleasing every body, they will try to confine it to topics upon which there shall be no material disagreements among Catholics.

It is expected that in a few months, at most, the stock of the Company will be worth fully par, as an investment; but, in its infancy, it is but right that whatever there is of risk shall be borne by the many.

The affairs of the Company will be conducted on strictly business principles, and when there shall be any profits, each stockholder, however small his interest, will receive his full share thereof.

In appealing to the Catholic community to sustain this enterprise, we can think of no language more appropriate than that used by our Holy Father in his Encyclical Letter of 1853:

"We urgently beseech of you to assist, with all good will and favor, those men who, animated with Catholic spirit and possessed of sufficient learning, are laboring in writing and publishing books and journals for the defense and propagation of Catholic Doctrine." Again, in his letter to the American Prelates, urges them to "Leave nothing untried by

which our Holy Religion and its salutary teachings may more increase in the United States, and unhappy wanderers may return to the safe path."

For the present, we have made arrangements for the publication of THE CATHOLIC GUARDIAN once a week. Knowing what concert of action among the many will accomplish, we ask from the Catholic community of the Pacific Coast such assistance as shall give to the enterprise we have inaugurated that measure of success which, in our judgment, it deserves.

OFFICERS:

JAMES R. KELLY, President.
RICHARD O'NEILL, Vice-President.
S. GREEN, Secretary.
JOHN KELLY, Jr., Treasurer.

BOARD OF TRUSTEES:

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MICHAEL KANE, RICHARD O'NEILL,
F. S. WENSINGER, F. DILLON EAGAN,
A. H. LOUGHBOROUGH.

A NEW FEATURE FOR 1873.

UNPARALLELED PREMIUM! ONE NEVER OFFERED BY ANY PUBLISHER, EITHER IN THIS COUNTRY OR IN EUROPE! RAPHAEL'S CELEBRATED PICTURE, "THE MADONNA DI SAN SISTO!"

A SPLENDID engraving; not a cheap colored picture; but a really beautiful work of art, and an exact fac-simile of the original painting.

The publishers of the GUARDIAN are determined to give to their patrons not only the best Catholic paper in America, but, in addition to this, they have made arrangements to give to every subscriber, for the year 1873, a beautiful and faithful engraving of the greatest and most celebrated painting in the world—Raphael's master-piece—known as "The Madonna di San Sisto." We need not inform our Catholic readers that the Madonna has been, from the earliest ages of Christian art, a favorite subject of the pencils of the great masters. The grandest success, however, has been achieved by Raphael, in whose pictures of the Madonna there prevails now the loving Mother, now the ideal of feminine beauty, until in that of St. Sixtus, he reaches the most glorious representation of the "Queen of Heaven."

This great master-piece of art was painted by Raphael for the Monastery of St. Sixtus, in the City of Placentia, in the year 1518, and is called, from its original destination, the Madonna di San Sisto.

It represents the Holy Virgin standing in a majestic attitude, the infant Savior enthroned in her arms, and around her head a glory of innumerable cherubs melting into light. Kneeling before her, we see at one side St. Sixtus, on the other, St. Barbara, and beneath her feet two Heavenly cherubs gaze up in adoration. A celebrated connoisseur of art says, "The Madonna di San Sisto, in execution, as well as in design, is probably the most perfect picture in the world."

In the beginning of the last century, the Elector of Saxony, Augustus III, purchased this picture at a cost of 80,000 florins, and it now forms the boast and ornament of the Dresden Gallery.

All new subscribers, upon payment of \$5 for the GUARDIAN, or \$6 for the GUARDIAN and Irish World, will be entitled to this splendid picture. Present subscribers, upon renewing their subscriptions and paying for the same, will also be entitled to it. No picture will be delivered until full payment is made of one year's subscription.

DEATH FROM RUPTURE being quite frequent, we call the attention of our readers to the following notice, written by the editor of the New York Day Book, who, himself, is a celebrated physician:

DR. SHERMAN'S CURE FOR RUPTURE.—The length of time this "Sherman Remedy for Rupture" has stood the test of a trial should convince every skeptic that there is a permanent relief for this distressing and dangerous complaint, so prevalent in the human family. Dr. Sherman has done an immense business in the city of New York for years, with his remedial agent, and it is not possible for "quackery" to sustain itself one short month under the enormous expenses attending such a professional career as this gentleman has passed through, and is now engaged in. We advise all persons afflicted with rupture to at once make their cases known to him. So lengthy and so successful a campaign as Dr. Sherman has carried on against "the faculty" touching the *modus operandi* of conquering this human ill, is convincing proof that he has the better understanding of the complaint he treats as a specialty.

CALEB M. SICKLER,

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REMITTANCES FROM THE INTERIOR.

Remittances from the country may be sent through Wells, Fargo & Co's Express Office, or any reliable banking house; but this Society will not be responsible for their safe delivery.

The signature of the depositor should accompany his first deposit.

A proper pass-book will be delivered to the agent by whom the deposit is made.

Deposits received from \$1 to \$8,000.

Office hours from 9 A. M. to 3 P. M.

E. McLAUGHLIN. C. T. RYLAND.

BANKING HOUSE

OF

McLAUGHLIN & RYLAND,
Santa Clara St., bet. First and Second,
SAN JOSE.

RECEIVE General and Special Deposits in Gold and Silver Currency. Deal in U. S. Bonds and Legal Tenders, and do a General Banking Business.

DRAW EXCHANGE ON

DONOHUE, KELLY & CO., San Francisco
EUGENE KELLY & CO., New York.
CONSOLIDATED BANK, limited, London.
BANK OF IRELAND, Dublin.
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Interest allowed on Time Deposits.

ST. MARY'S HOSPITAL,

Corner of First & Bryant Sts.

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THIS Institution is under the management of the SISTERS OF MERCY.

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Benevolent Societies are not required to pay in advance.

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CORNELIUS MALONEY, Proprietor.

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THE United States Hotel has been thoroughly renovated and fitted up in superior style, and the proprietor is now able to provide his patrons and the public with superior accommodations, on the most reasonable terms.

Board, per week.....\$4 00

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Parties who have sent to the States for friends, or who expect friends, will please notify C. Maloney, and he will attend to them on arrival, and forward them with due care to their destination. By this means much may be saved and much inconvenience avoided.

A Library is attached to the House for the use of its patrons; also, a fire-proof safe, where money and other valuables are taken charge of at the risk of the proprietors.

An omnibus, with the name of the Hotel thereon, will be at the wharf to convey passengers to the Hotel free of charge.

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SPECIALIST in the treatment of Rupture, of 607 Broadway, New York, respectfully announces to the residents of San Francisco and vicinity, that he has returned from the East, and may be consulted at his branch office,

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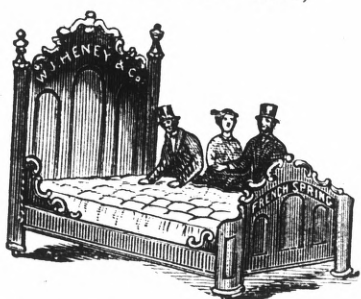
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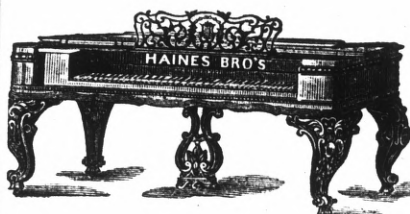
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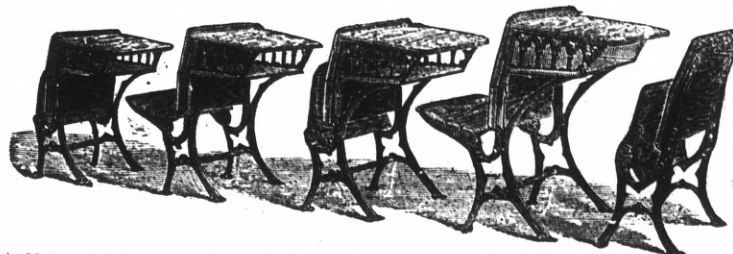
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HAVE an unrivalled reputation throughout the great music centres of Europe and America, for quality of tone, perfect action, thorough workmanship, and extraordinary durability. A fine stock of them is on exhibition at our warehouses. Also the "AMERICAN" Piano-Forte, the GEORGE Piano-Forte, the "LITTLE BEAUTY" Piano (a perfect gem, and low priced) and Lunan's German UPRIGHT PIANOS.

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FOR THE HOLIDAYS!

LANDERS, BYRNE & CO.

No. 4 Third Street,

ARE NOW OPENING A SPLENDID STOCK
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SUITABLE FOR

HOLIDAY PRESENTS,

CONSISTING OF

BLACK SILKS from the best manufactories.
COLORED SILKS in all shades.
IRISH POPLINS, direct from Pim Bros., Dublin.

In our

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Will be found a splendid line of colors in

EMPRESS CLOTH,
DIAGONAL AND SERGE POPLIN.
SATIN DE CHENE, in all shades.
VENICE CORD SILKENTEN, in all shades.
FEMOSA CLOTH, etc., etc.

SCOTCH AND POPLIN PLAIDS.

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Our stock is the most complete in this City, comprising

BLACK POPLINS, DRAP DE ETE,
PARRAMATTAS AND HENRIETTA CLOTH.
CASHMERE AND CARLOTTA CLOTH.
TANSE, FOULARD, CRETONNESS,
BIARREIZ, EMPRESS AND PARISIAN CLOTH.

A complete assortment of
HOSIERY,
GLOVES,
HANDKERCHIEFS,
EMBROIDERIES,
LACES, and
SMALL WARE.

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Being a specialty with us, our patrons can always de-
pend on finding this department well worthy of attention.

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AMINSTER, Moquette, Wilton, Velvet, Body
Brussels, Lace Curtains, Brocatelle, Repe, Terry,
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The largest stock on the Pacific Coast. Call and ex-
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Every kind of Wall Paper Decoration made to order.

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Slabs, Imposing Stones, etc., at lowest prices. 421
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PRACTICAL FURNISHING UNDERTAKERS.
Barstow's Burial Caskets always on hand, and
Agents for Fisk's Metallic Burial Cases.

Everything necessary for funerals kept constantly on
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Produce, Bags and Twines.

3, DAVIS STREET.

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C. P. R. R.

Commencing Sunday, December 22, 1872,
and until further notice, Trains
and Boats will leave San
Francisco.

7.00 A. M. (Daily)—Atlantic Express Train (via
Oakland) for Sacramento, Marysville, Red-
ding and Portland (O.) Colfax, Reno, Ogden and Omaha.

7.15 A. M. (Daily)—Cal. P. R. R. Steamer (from
Broadway Wharf) — Connecting, at Vallejo,
with Trains for Calistoga, Knight's Landing and Sacra-
mento; making close connection at Napa with Stages for
Sonoma.

2.00 P. M. (Sundays excepted)—S. F. & N. P.
R. R. Steamer (from Broadway Wharf)—Connect-
ing at Donahue with Trains for Cloverdale;
making close connection at Lakeville with stages for
Sonoma.

2.00 P. M. (Sundays excepted)—Stockton Steamer
(from Broadway Wharf) — Touching at
Vallejo, Benicia and Landings on the San Joaquin River.

3.00 P. M. (Daily)—San Jose Passenger Train, (via
Oakland) stopping at all Way Stations.

4.00 P. M. (Sundays excepted)—Passenger Train
(via Oakland) for Lathrop, Merced, Visalia,
Tipton and Los Angeles, Stockton and Sacramento.

4.00 P. M. (Sundays excepted)—Cal. P. R. R.
Steamer (from Broadway Wharf)—Connect-
ing at Vallejo with Trains for Calistoga, Knight's Land-
ing and Sacramento.

4.00 P. M. (Sundays excepted)—Sacramento Steamer
(from Broadway Wharf) — Touching at
Benicia and Landings on the Sacramento River.

5.15 P. M. (Daily)—Overland Emigrant Train (via
Oakland)—Through Freight and Accommo-
dation.

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—
7:00, 8:10, 9:20, 10:10 and 11:20 A. M.; 12:10, 1:30, 3:00,
4:00, 5:15, 6:30, 8:15, 9:20 and 11:30 P. M. (9:20, 12:20
and 3:00, to Oakland only.)

LEAVE BROOKLYN (For San Francisco)—5:30, 6:40,
7:50, 9:00 and 11:00 A. M.; 1:30, 2:40, 4:55, 6:10, 7:55 and
10:10 P. M.

LEAVE OAKLAND—5:40, 6:50, 8:00, 9:10, 10:00 and
11:10 A. M.; 12:00, 1:40, 3:50, 5:05, 6:20, 8:05 and
10:20 P. M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO—
7:20, 9:00 and 11:15 A. M.; 1:30, 4:00, 5:30 and 7:00 P. M.
(7:20, 11:15 and 5:30 to Fruit Vale only.)

LEAVE HAYWARDS (For San Francisco)—4:30, 7:00
and 10:45 A. M. and 3:30 P. M.

LEAVE FRUIT VALE.—5:25, 7:35, 9:00 and 11:20 A. M.
1:30, 4:05 and 5:30 P. M.

*Except Sundays.
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Time Schedule—Commencing Sept. 15th, 1872.

| TRAINS SOUTH. | Through Trains. | San Jose Only. | San Jose Only. |
|--------------------|--------------------|-------------------|-------------------|
| Leave— | | | |
| San Francisco..... | 8:40 A. M. | 3:20 P. M. | 14:40 P. M. |
| San Jose..... | 11:10 A. M. | 5:42 P. M. | 7:00 P. M. |
| Castroville..... | 12:30 P. M. | | |
| Pajaro..... | 2:20 P. M. | | |
| Castroville..... | 3:05 P. M. | | |
| Salinas..... | 3:45 P. M. | | |
| Hollister..... | 2:40 P. M. | | |

| TRAINS NORTH. | San Jose Only. | San Jose Only. | Through Trains. |
|--------------------|-------------------|-------------------|--------------------|
| Leave— | | | |
| Hollister..... | | | 11:05 A. M. |
| Salinas..... | | | 10:00 A. M. |
| Castroville..... | | | 10:40 A. M. |
| Pajaro..... | | | 11:30 A. M. |
| Gilroy..... | | | 1:10 P. M. |
| San Jose..... | 16:50 A. M. | 7:45 A. M. | 2:31 P. M. |
| San Francisco..... | 0:10 A. M. | 10:10 A. M. | 5:10 P. M. |

* SATURDAYS 2:30 P. M. SUNDAYS excepted.

FREIGHT TRAINS.

THROUGH TRAINS leave San Francisco at 4:15
A. M. Arrive at San Francisco at 4:25 P. M.
Trains for San Jose and Way Stations leave San Fran-
cisco at 1:00 P. M. Arrive at San Francisco at 11:30
A. M.

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